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May, 1946



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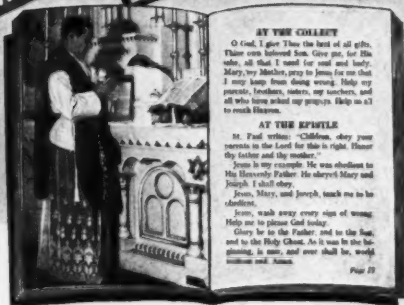
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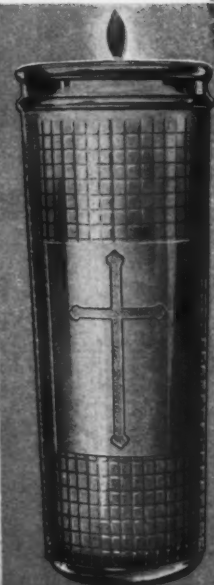


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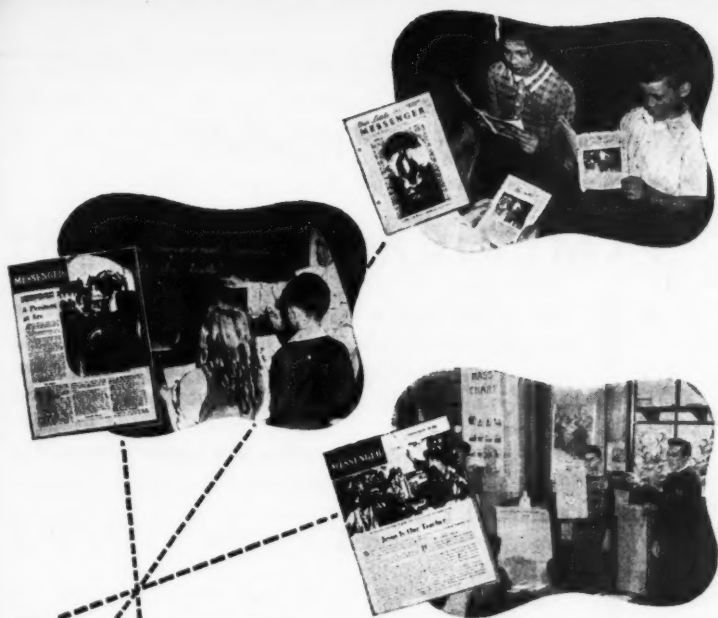
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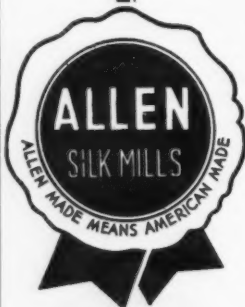
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Publisher: JOSEPH F. WAGNER, INC., 53 Park Place, New York 8, N. Y.

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JOURNAL OF RELIGIOUS INSTRUCTION is published monthly except July and August by Joseph F. Wagner, Inc. at 53 Park Place, New York 8, New York. Entered as second-class matter April 6, 1943, at the Post Office at New York, New York, under the Act of March 3, 1879. Additional entry at Easton, Pennsylvania. The subscription price is \$3.00 per year; the price of single copies is 50 cents. Orders for less than a half-year will be charged at the single copy rate. Postage is prepaid by the publishers on all orders from the United States. Postage is charged extra for Canada and Foreign Countries.

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Contributors to This Issue

Sister Rose Bernard

Although meeting many of the readers of the JOURNAL for the first time, Sister Rose Bernard who graduated from Nazareth College and Elmira College, has spent most of her teaching years in kindergarten work. Her present contribution offers an engaging approach to devotion teaching which is equally adaptable to the first and second grades.

Reverend J. A. Durick

As director of North Alabama Mission Band, in which work he has engaged for six years, Father Durick gives a practical account of mission techniques in his present contribution to the JOURNAL. After attending St. Mary's Seminary, Baltimore, where he studied philosophy, he proceeded to Propaganda College in Rome to study theology. He has contributed to Catholic Week and Ave Maria.

Sister Helen Sullivan, O.S.B.

Readers of the JOURNAL will profit by the

unusual approach and the timely emphasis placed on the vicarious motherhood of religious, by Sister Helen Sullivan. The author received from Catholic University of America the degree of Ph.D. She reflects a sensitive analysis of the vocation challenge in her present contribution.

Sister Cecelia Marie, O.P.

Sister Cecelia Marie submits a well-documented article whose truth may prove "a hard saying" to those not on intimate terms with the negro problem. Although unknown to some of the readers of the JOURNAL, she gained extensive teaching experience after her formal education at St. Mary's of the Springs College (A.B.) and Fordham University.

Sister M. Andrea Rodgers, O.S.B.

For fifteen years, Sister M. Andrea Rodgers has been teaching grade pupils after she had majored in history at Mount St. Scholastica's Academy and College. Her contribution to the JOURNAL focuses attention on a movement which is steadily being felt in the home and the school.

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Brother Francis J. Greiner, S.M., M.A.

After graduating from Loyola, and De Paul Universities, and later from St. Louis University (M.A.), Brother Francis has taught religion and English in high school, and at St. Mary's University, San Antonio, Texas. Among his published works are "Speaking with God in Mental Prayer," "Get that Word," and "Mary's Work in the World." He has contributed to Catholic School Journal, Catholic Educational Review, and Apostle of Mary.

Reverend Urban H. Fleege, S.M., Ph.D.

There is appealing conviction and timeliness in Dr. Fleege's contribution to the JOURNAL. He attended St. Louis University (B.A.), University of Chicago, and Catholic University of America (Ph.D.). In addition to a fruitful experience of teaching in Colleges and Universities, he is editor of The Catholic Educational Review. In addition to many published articles, he is the author of two books, "Personal Problems of Modern Adolescents," and "Self-Revelation of the Adolescent Boy." He is attached to the faculty of the Department of Education at Catholic University of America.

Reverend Carl P. Hensler, S.T.D., M.A.

Doctor Hensler is a graduate of St. Vincent's College, Latrobe, Pa. (M.A.) and of Collegium Urbanum, Rome (S.T.D.). Later he pursued his studies in sociology and economics at Catholic University of America, Columbia University, and University of Chicago. He belongs to many cultural societies and was a member of a Board of Arbitration in three labor disputes. He is actively engaged in Catholic trade unionism and was cofounder of one such association. His present contribution is of the same high quality which characterizes his writings in many Catholic publications of social and cultural interest.

Brother William, C.S.C.

Brother William studied at University of Notre Dame (M.A.) and later at University of Chicago (Ph.D.). In addition to being instructor in education at University of Notre Dame (summer sessions), he is Supervisor of Schools (Brothers of Holy Cross). He writes extensively for Catholic publications serving the educational field and reflects in his contribution to the JOURNAL a marked aptitude for it.



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The teacher who understands the scope of her assignment, and sees her objectives clearly, will value *The Reader's Digest*, which keeps its readers in touch with the forces which make TOMORROW. It offers information—common knowledge for common understanding for common citizenship in a common world: one world.—John Fred Williams, State Superintendent of Public Instruction, Kentucky.

The Reader's Digest is in an especially unique position, because of its wide use in the schools, to play an important part in strengthening the walls of democracy.—Wayne O. Reed, State Superintendent of Public Instruction, Nebr.

Statements like these are more significant than anything we ourselves might say about the place which *The Reader's Digest* holds in the hearts and minds of teachers throughout the country who are molding a new generation of Americans.

The Reader's Digest

JOURNAL OF RELIGIOUS INSTRUCTION

THE CATHOLIC EDUCATOR

VOL. XVI

MAY, 1946

NO. 9

EDITORIAL NOTES AND COMMENTS

The Regina Cleri Society

Monsignor Louis C. Vaeth, of Our Lady of Victory parish in Washington, D. C., looks upon the spiritual and financial support of religious vocations as a corporate responsibility of the individual parish. By a religious vocation or a vocation to the religious life is meant a vocation to the priesthood (diocesan and regular), the brotherhood, or the sisterhood. He has found that families of moderate means are seldom able to withstand the expense of tuition or dowry even with the assistance of scholarship award. The financing of religious vocations has become an increasingly difficult problem with the passing of the years. Pastors sometimes refrain from stimulating worthy candidates because they know that neither the candidate's family nor their own pocketbooks can stand the expense.

Monsignor Vaeth has arrived at a practical solution of the difficulty. Finding that vocations were plentiful in youthful hearts but were not being carried to fruition through lack of funds, he determined to organize a parish society that would have as its purposes to foster vocations to the religious life and to offer the candidates assistance in overcoming the financial barrier. The *Regina Cleri Society* opened its membership rolls to all parishioners who desired to take part in the work. Twelve parishioners who constituted themselves a board of promoters called personally upon all individuals in the parish, explained to them the purposes of the Society, and invited them to become members "by giving a voluntary donation and/or promising to say the Regina Cleri prayer for

vocations." The response was immediate and gratifying; donations totalled nine hundred dollars in the first year. Every member agreed to say the prayer daily and each gave what he wished to the fund. "Within three years the Society has sent three boys of the parish to the seminary and one girl to the convent." The growing surplus goes into a fund for a five thousand dollar burse, now well on the way to completion. The pastor is pleased to note that the Society's activities have not in the least slighted the regular Sunday collections.

There is no publicizing of individual donations. Nobody knows "*who gave how much.*" All members have a pride of achievement and experience the thrill of taking part in the promotion of God's kingdom upon earth. If the parents are able to pay the boy's tuition or the girl's dowry they are asked to turn that amount over to the treasurer of the Regina Cleri Society. The treasurer, in turn, receives and pays the bills for tuition or forwards the amount of the dowry. This procedure makes the parishioners a unit in fostering religious vocations among the sons and daughters of the parish. On the occasion of a First Solemn Mass or of a religious profession, pastors tell their people that the parish is honored in the event; it is fitting that the parish should have a part in bringing the event to pass. The Society inaugurates a system of common-sense coöperation in bearing a burden that is rightly borne by the entire parish.

The approval and permission of the Bishop is the first step in establishing the Society. The pastor becomes the moderator, chooses the original promoters, and presides at the organization meeting. After the election of the usual officers, the Society will be able to take care of itself, and need not become "another weight on the long string of pastoral duties." The pastor receives periodical reports, and will keep the Society's president informed of any new candidates for the religious life. Pulpit announcements will stimulate the congregation and expedite the work of the promoters. Everyone who contributes and/or promises to say the vocation prayer, receives a little holy card with a picture of Our Lady, Queen

of the Clergy, on one side, and a prayer for vocations on the other. This makes him a member. There is no denying that every Catholic should pray daily that the Lord may send laborers into His vineyard, but weak human nature needs stimulation and the vocation holy card is a very efficient agency of stimulation. Bishop Griffin recommends that the vocation prayer, on a handsome pyroglass plaque, be exposed prominently in the church to remind all to pray daily for vocations. The Regina Cleri Society is a mighty instrument to remove the financial stumbling block in the way of the realization of many a vocation. It does this in a manner that will give offense to no one, for the utmost secrecy surrounds the collection and the expenditure of the fund. Each contributes what he will, and the common fund backs all candidates.

There is no doubt that the series of activities promoted by the Society will make the people more vocation-minded. The members will discuss the work and their part in it; parents will learn just what it means to have their children answer Christ's invitation, and finally, the boys and girls of the parish who have the fitness and the willingness to enter the special service of God, will not be deterred by the specter of a financial barrier that they alone would be unable to overcome. To the members it is a privilege to help God people His vineyard with workers. In the words of Monsignor Vaeth: "What a pleasure to see a young man at the altar, or a young girl wearing the veil, and know that *you* helped him or her to realize that goal! And what a consolation it will be when the books of eternity are finally balanced."

EDITOR'S NOTE: Copies of the Constitution of the Regina Cleri Society may be had on request from the National Office of The Missionary Union of the Clergy, 109 E. 38th Street, New York City.

Achieving Happiness in Marriage

Eight thousand and twelve marriages and 7,980 divorces is the record of one county in the United States for the year 1945. This is very close to the saturation point. It

must give pause to every thinking person, to all who know that the family is the cornerstone of human civilization. Legal authorization and social approval of divorce have brought the marriage contract to a very low estate. Quick and easy divorce makes for rash marriages. Many men and women of the rising generation rush into a sacred contract of lifelong duration with very little thought. The records of our divorce courts show that young couples plunge into matrimony on short acquaintance, with little or no assurance of compatibility. This rashness creates a milieu that is perilous to Catholics, no matter how well instructed. Our solicitous mother, the Catholic Church, counsels her children to weigh well the selection of a partner in marriage, and she surrounds them with prophylactic techniques designed to protect them from the folly of a rash marriage. On hearing for the first time of the Church's law in regard to the proclamation of the banns, Professor F. H. Giddings, of Columbia University, made this interesting comment: "Aside entirely from its religious implications, I want to commend highly the social utility of such a law. As a professor of sociology, I am convinced that if such a law were enacted in every state in the Union, it would enable a vast number of mismated couples to discover their uncongeniality before they rushed headlong into the marital contract only to clutter up the docket of the divorce court later on."

Catholic parents, pastors, and teachers are in a position to instruct the young and protect them against their own rash folly in this important domain of human life. Marriage is a most important investment, an investment of one's whole life and simple prudence counsels deliberation in the choice of a partner. The most careful preparation for marriage will not eliminate the need for adjustment after marriage, but it is possible to explore the factor of compatibility before marriage. It is perilous to view courtship in a spirit of levity and to give little consideration to the factors essential for the stability of the union and the lifelong happiness of the contracting parties. Marriage is a most intimate partnership in which

the couple share each other's lives. If the man and the woman differ widely in temperament and disposition, in culture and in tastes, in standards of living and in social position, in moral character and in religious convictions, there is little basis for a compatible marriage. There is need to explore each one of these factors before making choice of a life partner.

No hard and fast rule can determine the exact length of courtship. The Church warns against undue haste and protracted delay. Six months to one year is usually a sufficient interval for the young couple to become thoroughly acquainted with each other, and to determine that there is or is not present the basis of enduring love. There is no good reason for keeping the purpose that is forming within their minds a secret from those who can give them prudent advice. They should take their parents into their counsels, for no human being is more solicitous about the welfare of another than is a parent for a child. If parents are unreasonably opposed, the first court of appeal is the individual's confessor or pastor. The Catholic priest has at his command the teaching of theology, the laws of the Church, and the distilled wisdom of the Catholic Church over two thousand years. Love is not irresistible; it must yield to the voice of reason and common sense. The utmost precautions will not guarantee happiness, but unless the young couple take these precautions, they throw their chance for happiness out the window.

Marriage is a sublime vocation. Christian teachers must not forget this when they instruct their classes in regard to the choice of a state in life. The primary purpose and the secondary purposes of marriage have been set by the Author of the diverse reproductive functions of the man and the woman, God Himself. There is dignity and responsibility in the pursuit of these purposes. The example of Christian parents and the instruction of Christian teachers must impress upon children from their earliest years the sacredness of fatherhood and motherhood. Matrimony is God's own institution; Christ raised it to the dignity of a sacrament.

Mother Mary's Pageant in a Kindergarten

By SISTER ROSE BERNARD

Holy Rosary Convent, Rochester 13, New York

Since our Catholic Philosophy is concerned with the education of the whole child, being ever conscious of his "body and soul," teachers must then take into consideration the spiritual as well as the physical training of the child.

The Catholic kindergarten has an opportunity to supplement and supply all that the parents of today are failing to give their little ones in the fundamental training of their Catholic religion. The things we learn and experience in childhood are the happy recollections which influence later life. Then why not help the child to live in a happy Catholic atmosphere?

America has a wonderful heritage of festivals. In the early part of the school year we look forward to Halloween, later to Thanksgiving, to Christmas, and then to Valentine. The children live and learn in those days of preparation for an entertainment or pageant. But have we ever thought of having a pageant in honor of our Blessed Mother in the month of May? For several years I have tried to carry out a plan so that my kindergarten children could grow with a deeper knowledge and love for Mary, the Mother of God and our Mother.

Spring is the time of new life everywhere. Little twigs are acquiring a new strength and a new resistance, for the sap is flowing in them. At this time little children are more conscious than ever of the beauties of nature around them. They are glad after a long winter to cast off their warm wraps and to look out peacefully and joyfully from beautiful eyes beyond us to the miracles of God in the springtime. Let us then develop their æsthetic sense by working out a pageant during the lovely month of the Queen of May whom God wishes we should honor.

We begin working on this pageant in the latter part of April so that by the end of May we are able to present it to other classes or to their parents. The children take part in the making of a shrine to our Blessed Mother and later on make blue and white crowns for themselves. We plan on wearing our blue or white clothes on the big day. For roll call each child responds: "Blue is the color that belongs to the Blessed Virgin. I will think of Mary when I see (here add anything they wish to say such as 'the blue sky,' 'the blue bird,' 'our baby's blue eyes,' 'my mother's blue dishes,' etc.)."

After a careful study of several phases of our Lady's life and after looking at pictures which represent the mysteries of the rosary, we decide on five pictures that we wish to include in our pageant. Let us say that our five will be:

1. The Angel talks to Mary.
2. Mary goes to visit her cousin Elizabeth.
3. Mary and Joseph are in Bethlehem, Jesus is born.
4. Mary goes up to Heaven.
5. Mary is crowned in Heaven.

The announcer gives the introduction: "May is the lovely month of Mary. Every boy and girl wants to say: We are here for the Queen of May!"

Then with a different girl taking the part of Mary in each picture, so that several girls may have the joy of representing Mary, we begin with the pictures.

1. *The Angel talks to Mary* asking her to be the Mother of Jesus. Mary looks up and answers: "I love God very much; I will do what He wants me to do." Here the rest of the boys and girls join in by saying the "Hail Mary" slowly and reverently.

2. *Mary goes to visit her cousin Elizabeth.* Mary goes a little way and is met by her cousin. Here the thoughtfulness of Mary and Elizabeth's kindness and courtesy are shown by their manner of greeting each other. The children in a semi-circle behind them sing: .

"O Mary to love thee is ever our aim,
In joy and in sorrow thy children remain.
Our hearts, Oh fond Mother,
Burn brightly for thee!
From sin and all evil
Do thou keep us free."

Here have a strong pole about twelve feet high decorated with flowers at the top and with blue and white streamers so that the children can gracefully go around the pole in two circles; girls on the inside going to the right and boys on the outside going to the left. One child goes towards Mary and recites:

"Dear Mother Mary,
Our hearts are singing
To make this day
A happy one for you!"

3. *Mary and Joseph are in Bethlehem, Jesus is born:* Mary kneels by the crib while Joseph stands reverently. Angels around the back and shepherds kneeling in front. One child recites Sister Antonine's Lullaby:

"Bye low, Little Jesus,
Let me learn to be
Gentle, true, and always
Mary's child like Thee.
Lullaby my Baby
Bye low, Baby sweet,
Angels watch your slumbers,
Kneeling at your feet."

Another child approaches the crib kneels and says:

"Sweet Mother of Jesus, and my mother too,
Teach me and help me to love Him and You."

The children then review one of their Christmas carols: "O come Little Children" or "Silent Night."

4. *Mary goes up to Heaven:* Mary stands in the middle while children kneel around saying Sister Richard's:

"Dear Mother Mary,
As we kneel
To Thy goodness
We appeal."

One child recites:

"Maiden Mother, meek and mild
Take, oh take me for thy child!
All my life, oh! let it be
My best joy to think of thee."

Another child speaks Sister Immaculata's poem:

"Mothers are so very nice
I wish that I had seven;
But I have two—ah, yes, it's true:
One here—and one in Heaven!"

5. *Mary is crowned in Heaven.* Mary is sitting; other children taking part of angels and saints some standing behind in semi-circle, while others are kneeling at her feet. One child says:

"Mary, the sweetest Mother of all,
The holiest and the best,
Who teaches us to love God
So that we will be blessed."

Another child gives Adelaide Procter's:

"Mother Mary, keep my soul
Pure from every sin,
So my little soul will smile
When Jesus enters in."

All join in saying:

"Dearest Mother, tell dear Jesus
How we love Him fond and true;
And oh Mary, dearest Mother—
Tell Him we belong to You!"

The tiniest child is chosen to place a crown of flowers on Mary's head while the class sings the old familiar:

"O Mary, we crown thee with blossoms today—
Queen of the Angels, Queen of the May!"

Thus ends our "Mother Mary's Pageant," refreshingly natural and unaffected, a unit entirely dedicated to Mary the

Queen of May—a unit developing and strengthening the children's love for her of whom Saint Bernard says:

“So mighty art thou lady, and so great;
That He who grace desireth and comes not,
To thee for aidance, fain would have desire
Fly without wings.”

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A Personal Request

“Let us imagine a mother who, as she lies upon her deathbed, says to her child: ‘I beg of you that when I am gone you will pray the Our Father every Sunday in my behalf.’ Could any child with filial affection forget this last request? * * * And consider now that at the Last Supper our dear Savior has gathered us all about Him in the persons of His Apostles. He who is our Lord and God, our supreme benefactor, dearer to us than father or mother, He says to us: ‘My child, if thou dost love Me, do what I have here done in remembrance of Me.’ Shall we not fulfil His wish in holy reverence? We do this in the holy sacrifice of the Mass. For here is done again what the Lord did at the Last Supper. Bread and wine are changed into His body and blood. The Mass is a remembrance, a precious memorial, of Jesus Christ” (from Parsch, Dr. Pius, *Study the Mass*, p. 6, The Liturgical Press, Collegeville, Minnesota, 1945).

Catechism and the Missions

By THE REV. J. A. DURICK

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It is axiomatic to state that one of the most difficult tasks facing a city pastor is that of giving his public school children adequate religious instruction. Problems multiply themselves, with poor attendance, lack of preparation in the children, insufficient time for thorough instruction, principal among them. Yet it must be done, and done well. It does little good to adopt a defeatist attitude on account of the apathy of the children or the parents. Ways and means must be used from the experience of many in this field to combat these problems. Bishop Lamb, of Philadelphia, stated at the Religious Instruction panel of the Confraternity of Christian Doctrine convention held in that city in 1941, that there were two million reasons why this group was meeting—and those two million reasons were the two million children in our nation not receiving a Catholic education. The problem is there, and I am sure that Bishop Lamb included not only the children of the city but also those on the missions.

The problems of reaching children on the missions are substantially the same as that of children in city parishes. Yet in some ways they differ. I could quote many old pastors who would swear by the statement that some of the best Catholics in the Church are those of the missions. An appreciation of the Faith is there and sometimes intensely, for their position as minority groups in a particular community brings a greater consciousness of their need of holding to the Faith, if they and their children are to survive spiritually. That is a definite factor in the mission priest's favor, for it means generally the whole-hearted coöperation of the parents as he goes about teaching the children. It might be objected, however, that the number of fallen-aways on the missions has sometimes amounted to alarming proportions. But it is the writer's contention that in those cases, it was the parents in

particular who were ignorant of the Faith. Their ignorance was responsible in great measure for a lack of appreciation for the spiritual welfare of their children.

Difficulties Encountered in Mission Teaching

Difficulties there are however in catechizing in mission areas. The following are some that seem peculiar to the missions. The first, though stated briefly, is challenging. Granted that a child on the missions may be well instructed in the Faith, the difficulty arising from lack of contact with other Catholics and Catholic life, chills the growth of Faith in the many children whom the priest seeks to reach. Little Johnny answered correctly when he said he must not only learn his catechism but also live it. But he little realized some of the difficulties involved. That there is strength in numbers could certainly prove true here, as lack of contact with other Catholics gives them little sense of solidarity but rather a feeling of isolation in their Faith.

A second real difficulty in seeking to instruct the child adequately on the missions, arises from limited contact with priest or Sister. A mission priest, by the very nature of his work, cannot possibly be with his people or children as much as he would desire. Even the sight of a Sister teaching, particularly if she be wearing a very distinctive garb, is a sort of novelty not only to non-Catholics of the district but sometimes to the children themselves. A case in point was a little town of a thousand population where the Sisters of Charity were teaching. Religious instruction was given upstairs in a room fitted as a chapel for Mass. Through the whole month's course the Sisters were a constant source of wonder to the people. The children love them. This seems to give one answer to the problem of lack of contact with the Church and some of its most important members—the teaching Sisters. They bring to the child not only a knowledge of his Faith, but place squarely before him their inspirational lives and example. Whenever it is possible to obtain them for such work,

excellent good has resulted. It fills a definite requirement in the overall religious contact children of the missions need.

Difficulties Regarding Mixed Marriage

Difficulties arise, too, in the matter of mixed marriages. Particularly in the south is this true, and especially in mission territory. Lack of contact with other Catholics makes difficulties for the non-Catholic too. It is evident in this way. The non-Catholic sees Catholic children sometimes singled out particularly for petty slights in the schools because of their Catholic faith. This oftentimes happens just enough to make the non-Catholic wonder if the child's religion is worth it all. The children themselves are weakened in their faith by such undermining, coupled with the Protestant simplification of religious ideas through the insinuation that the Bible and Bible alone is sufficient. This is brought out by the reading of the King James version, and sometimes interpretation by the teacher (though it is officially forbidden). The Lord's prayer as said in the Protestant way often finds them asking questions of explanation. Plays, too, sponsored by the schools, at Christmas and Easter seasons, held often in the auditorium of one church or another, leads to confusion in the child's mind, for such entertainment sometimes turns into what is practically a religious exercise.

The practice, too, of teaching in schools the ways of the good child, while acceptable so far as it goes, too often leaves in the mind of the child the fallacy that creed is not nearly so important as right ways of conduct. That is a threatening influence which must be neutralized particularly in the mission areas.

How Can These Difficulties Be Met?

A priest on the missions must accept as an abiding conviction and his most important duty that of teaching and keeping children close to their Church. As a result he must exhaust every means possible to keep the spark of Faith burning brightly in the hearts of these young people.

Missionary life in Northern Alabama corroborates this con-

clusion. Experience in that section of the country shows that the best possible way to impart Catholic life and living, is through the Sisters. We were fortunate enough to increase our teaching help this year by obtaining the services of four Sisters of Charity, two Sisters of Mercy, and one Trinitarian who is invaluable with us always, for our summer religious schools. Traveling ten to sixty miles each day for a month is no easy grind. But the Sisters were very generous and always willing to give constantly of their time, and to put up with every manner of inconveniences. Lunches had to be packed, a long ride was in store, and usually children picked up en route were packed in every available space of the car. In great necessity every possible means must be used. All were willing to go the limit. The Sisters themselves seemed satisfied that it was all very worth-while as they experienced the good the children received through their sacrifice. All asked to return next year.

This idea of obtaining Sisters for the missions, is not a new one, but it seems to me it might be emphasized more, especially in regard to religious vacation schools. As is known, Sisters have long taught these schools in the summer, but their eagerness to travel long distances in order to accomplish good, should be gratefully used to the maximum. If planned out systematically and asked for in time, Sisters in good number can be obtained. Even in places where there is no convent for them to stay, usually some arrangement can be made to provide living accommodations for them. It might be a matter worthy of thought for Mother Superiors to meet the challenge of today on the missions by considering the flexibility of their rule in this regard.

Thus the difficulty of lack of contact with priest or Sister is partly met. The sacrifice involved in coming to the children spiritually relates them to others of the Church who also have a great interest in them. The universality of the Church is thus brought to their attention in a very wonderful manner.

To help our Catholics on the Missions, and incidentally to place before the minds of non-Catholics the idea of the true

Church, we endeavor each summer to do street-preaching at every mission. This serves particularly in meeting the difficulty mentioned previously, that of the children in schools being made to feel that their religion is strange. Some of our best supporters on these street-preaching campaigns are the children of the district. They love good naturally, and after a week's stay, they usually come to know and have a high regard for things Catholic. Explanation of differences in the Lord's prayer, in the Douay Bible and the King James version, affords great help in giving both children and adults a better understanding of us, and more appreciation for their fellow Catholics. Colored slides of the Life of Christ teach them that we love Our Lord and His Life.

During the winter months, discussion clubs are held for the adults, and that for many reasons. We must keep their spirit of Faith alive, not only for themselves, but also to enkindle in their children great enthusiasm for the Faith. It is also an excellent opportunity to reach the non-Catholic wife or husband in the hope of making them more coöperative and appreciative.

Teaching Aids

All possible teaching aids, developed so well in our day, are used. The Confraternity Edition of *The Catholic Messenger*, with its invaluable format and material, goes a long way in bringing to the child systematic over-all knowledge of the Faith. Visual methods, beside that of street-preaching, through the use of slides and roll film, help further the child in the life of Christ, the Sacraments, and the Commandments.

Seasonal parties and plays, particularly at Christmas, aid us immeasurably in making children realize not only the joy of the Holy Season but also the spiritual content of the great mysteries of the liturgical year.

Non-Catholic Children

On our missions, there are a number of non-Catholic children in attendance at religious instruction. After a time, the great

majority begin to grow very enthusiastic about the Church, and desire to be baptized and make their first Communion. This presents a problem; the lack of religion in many of their homes raises a serious doubt in our minds as to their ultimate perseverance. The guarantee there isn't too promising. Pressure is often exerted by other children in ridiculing them for "joining the Catholic" as they call it. This can sometimes bring out a determination in some to make even greater efforts to persevere. There comes to mind the case of a young boy of ten, named Lawrence, who was not only ridiculed by his neighborhood companions but when that failed, was and is still "rocked" as he makes his way to Mass. "I made it though," he always explains proudly. Lawrence lives some three miles in the country, and each week for Mass and instructions, is forced to wade a creek. He takes off his shoes, wades the creek, lets his feet dry, puts on his shoes and continues on to the mission. One day he was asking another young non-Catholic boy, named Terry, why people hated him so because he wanted to be a Catholic. "I get rocked all the time," he said. "That is nothing," replied Terry. "I was hit on the back of the head with one and it knocked me out." This is a real story, overheard by one of the teachers. The case of Terry is very inspirational. He wants very badly to be a Catholic but his mother, grandmother, and great grand-mother, all living in the same house, when questioned about the possibility, replied that he couldn't, because none of them were ever Catholic. They think he has lost his senses. When his mother finds things for him to do on Sunday morning that would prevent him from attending Mass at the mission, he gets up very early and comes in five miles to the city to attend a five-thirty Mass. God will no doubt reward Terry for his witnessing the Faith, and no doubt, the courageous St. Lawrence is proud of the fortitude of his little name-sake here on earth.

It is almost commonplace to say that saving the faith of the child today on the missions, is to add to the Church's growth tomorrow. Statistics on population increase would also con-

firm this, where it is estimated that one half of our increasing population comes from our rural districts. We know this to be true where on one of our missions, to cite an instance, fifty-two people were lost to the Faith, because the early religious education of two people was neglected many years ago. This is but to cite the obvious for many such cases, but it does act as a spur to greater effort and determination to work that it may not happen again in the future.

The Catholic Sisterhoods

There is not an infirmity or affliction to which our fallen nature is heir, that has not found its appropriate remedy in some department of the work of these societies of women, the Catholic Sisterhoods. They instruct the ignorant, feed and clothe the poor, visit and care for the sick; they provide for the helpless infant, the orphan child and the aged; they harbor and reform the fallen. They are angels of mercy, messengers of divine charity, who vary the field of their zeal according to the needs of mankind. They are the wise virgins of the parable, bearing lighted lamps and shedding their radiance on the dark places of the world, that the Bridegroom may come and make His abode in the souls which He died to save (John F. Sullivan, *The Externals of the Catholic Church*, pp. 41-42, Kenedy, New York).

A Positive Approach to Vocations

By SISTER HELEN SULLIVAN, O.S.B.

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If one happens to pick up at random a Catholic magazine today, the probability is rather high that he will find an article dealing with "vocations" (which term has come almost exclusively to refer to *religious* vocations). For the most part these articles are alarming in tone inasmuch as they attempt to show how universal is the *dearth* as well as the *need* of vocations to the religious life both for men and women. Some of these articles are scientific and statistical in nature. They represent results obtained by interview or questionnaire methods. They define in actual numbers the decline in aspirants and try to get at the causes of this condition.

Religious institutes are generally aware of the condition as may be seen in the fact that many of them have issued new and attractive booklets and pamphlets explaining the religious life generally and the work of the individual religious house in particular. This is a highly commendable move in line with the spirit of American advertising and propaganda, which we would do well to utilize in the cause of Christ. Our girls can not *desire* what they do not *know*, and we are wise to use the channels of information with which they are most familiar. Other attempts to remedy the disheartening situation are seen in the greater emphasis placed on Vocation Week activities. Usually the school sodality sponsors these and uses every available means to impress the students with the excellence and advantages of the religious life while not neglecting, of course, the other states of life.

All of these efforts are fine but, it seems there is needed something more consistent and more permanent. Why cannot *all* the school activities, both curricular and extra-curricular, be more consciously directed to the task of keeping constantly before the students' eyes the vocation or life-job to be chosen? The modern song writer with his "Accentuate the Positive,

Eliminate the Negative" has something to be said in his favor. Why cannot we educators present a more basic, *positive* approach to this whole matter of vocations?

We might profitably, in our talks with girls, as well as in our formal class work spend more time, thought, and energy in bringing home to them the *universal vocation* of all girls, i.e., their call to motherhood. By far the greater number of our girls will be mothers in the *natural* order (we hope!); all the others will be true women only if they are mothers in the spiritual sense. This latter class includes not only those chosen ones called to the life of consecrated virginity but also those who, because of circumstances of various kinds, elect to remain single in the world. Janet Kalven¹ says of woman: "when she no longer fulfills her rôle as spiritual mother, culture becomes gross, materialistic, brutal, and loses grace and beauty."

As teachers we know that a message which has import for *all* members of our group or class is more likely to be heeded. It will not be difficult, then, in later discussions, to show how the religious Sister fulfills her call to spiritual motherhood. By some unaccountable slip in reasoning we who recognize and admire the latent mother-instinct in tiny girls and their devotion to dolls, fail to utilize (in a rational and spiritual way) this same God-given power in girls as they grow into adolescence and maidenhood. Is it perhaps a false modesty on our part? There would undoubtedly be fewer childless marriages and more stable happy homes in America today if we focused more attention on the dignity and honor of Christian motherhood. The most basic thing in our female lives—the power of motherhood—is passed over completely and we attempt to mould girls into malformed, undeveloped adult females (we hesitate to call them *women*), all because we have missed the whole point of why God made them.

With this basic truth to build on, the whole problem of education is tremendously simplified. Father Leen² has given

¹ Janet Kalven, "Task of Woman in Modern World," *Catholic Digest*, X, no. 3 (Jan., 1946), p. 44.

² Edward Leen, *What Is Education* (Burns Oates and Washbourne, 1943).

us the key word. Woman is meant to be a *universalist*, her rôle has been designed by her Creator and she must needs be an authority, in a limited degree, on everything in her household. What better reason can we give our students why they must master the various arts and sciences presented in the school curriculum? We dare to venture it will be a much more satisfying answer to their perpetual question "why study this or that"? than any artificial motive that may have been gleaned from teachers' journals and magazines. Any teacher who is alert and alive will have no difficulty in fitting the small pieces of special-subject-knowledge into the whole mosaic of preparation-for-motherhood. Instead of adopting the negative technique of bemoaning (both silently and aloud) the fact that our girls ape the boys in dress, manners, language, and social customs with the result that they are *very inferior* copies of the male pattern, let us show them the beauty, nobility, and almost infinite possibilities *uniquely* inherent in their own sex. Let us remind them that a generation of "bobby-soxers" whose formative years have been spent in acquiring the unattractive, masculine traits can expect only to grow up into lonely, selfish, incomplete, unhappy female beings because they have fashioned their lives entirely apart from God's plan for them.

On the positive side let us point out to them that girlhood is all too short a period in which to learn the *art* of motherhood. We might wisely make the observation that if girls' energies are concentrated more on the acquisition of this art and less on the Leap-Year tactics of actually trapping a male, they are much more likely to find themselves in the eligible group for worthy men who prefer to do their own wooing. The girl who dedicates herself to God in marriage will realize what a full, complete, rich life is open to her. Her love for and service of her husband and family is her particular mode of loving and worshipping God. She will find endless opportunities for utilizing all her mental, moral, spiritual, and physical powers. She will come to know the full truth of that old saying, "men may work from sun to sun but woman's work is

never done." However, because it is a work of love it is completely satisfying to her.

Though her task is a complex one it has its natural advantages also, and to these we must not fail to call attention. The love and respect of husband and children afford much natural pleasure. Protection, support, and encouragement on the part of a faithful husband are sure to be the lot of the girl who enters marriage in the self sacrificing, loving spirit herein described. The girl who has the courage to accept the call to Christian marriage and motherhood and who embraces all its manifold responsibilities will never know loneliness or unhappiness. She will attain to *fullness* of life precisely because she has emptied it of *self* and given it to the generous love of and sacrificing devotion to others. She will ultimately and surely accomplish the basic fulfillment of her being which is what we all crave and ceaselessly strive for.

Once we have enthusiastically conveyed these fundamental notions regarding motherhood on which every woman's life should be built, it will not be difficult to treat the matter of *religious* vocations. This common knowledge and background should help much towards removing that attitude in groups of girls to regard as "queer" the girl who is courageous enough to respond to the call to a life of virginity. If we point out that the latter instead of choosing an earthly lover and husband elects the Son of God as her life companion, we may eliminate the notion that a nun's life is nothing but a series of things given up. We have always felt that those talks and sermons in which all the stress is laid on how much the young aspirant to religious life is denying herself (home, friends, worldly amusements, etc.) might well be replaced by an emphatic discussion of *all she is getting*. Let us proclaim the truth of the Saviour's promise that she will receive a hundredfold even in this life. May we who have never ceased to marvel at the joyful surprises religious life unfolds to us year by year, share our good fortune—at least by telling those whose hearts are no less generous or courageous than ours, of God's wondrous mercies. Let us make it clear that the nun does *not forego*

her basic right to be mother, she merely refuses to exercise it in the *natural* order that she may devote herself exclusively to the task of spiritual motherhood. She supernaturalizes all her powers and talents by giving them over to the service of God. Like all other true women hers, too, is a life of love, service, compassion for the suffering, and generous self-sacrifice.

It might be well right at this point of the discussion to bring out the two types of religious life. There is so much misconception regarding the life of contemplatives that no treatise of religious life should fail to explain them and distinguish the one from the other. Each has its distinctive rôle to play in Christ's Kingdom on earth. The contemplative orders occupy the *highest* place among all religious orders because of the excellence of their aim and purpose. As the name "contemplative" suggests, the greater part of their day is *directly* given over to the thoughtful consideration and worship of God. Already on this earth they begin to do that which all who attain to heaven will do for all eternity. St. Teresa of Avila,³ perhaps the most widely known and read among the contemplatives, tells us that contemplation is "that divine union in which the Lord delights Himself with the soul and the soul with Him." Ignorant people decry such a life as a pure waste of time, for to them life means activity, even though it is purposeless and devoid of all spiritual intent. They are unaware that the most intense activity of which man is capable flows from the exercise of intellect and will. All of us have been created to know (act of intellect), love (act of will), and serve (use of bodily powers) God. The contemplatives do it here and now in a most complete way. Only in eternity will we poor activists know the disasters that have been prevented and the graces that have been procured through the prayers and penances of those contemplative souls whom the world regards as useless burdens to creation.

All precious things are rare, hence the number of contempla-

³ William T. Walsh, *St. Teresa of Avila* (Bruce, 1943), p. 282.

tive religious will ever be small compared with those called to the active orders. However, the cause for this may be found in the words of St. Teresa⁴ herself: "Many in fact are called to contemplation and only a few respond. Those who do not are left to mental prayer—these are the servants in His vineyard; but those who do are His beloved children and He seats them at His own table."

The types of work done by the various religious institutes is so manifold that any girl, no matter how talented or how limited, who sincerely desires to embrace religious life and spiritual motherhood may find a suitable convent where she can best accomplish her aim. The particular type of good work encouraged by the institute, while it may contribute greatly to an individual's earthly happiness, is not the all-important thing. The ideal ever to be held up to our young girls is their privilege of spiritual motherhood. To quote again from Janet Kalven's⁵ excellent article: "consecrated virginity diffuses through society a fragrant atmosphere of purity and spiritual integrity which contributes to preserve the sanctity of marriage and the dignity of womanhood."

Of late years we have witnessed considerable diocesan action in the form of "drives" for priestly vocations. Perhaps we religious women who are interested in mobilizing girls for God's army may find inspiration in the powerful words of Father Edward Murphy, S.S.J.,⁶ author of "The Scarlet Lily," on the matter of spiritual fatherhood. This article recently appeared in *The Thomist* which is issued by St. Thomas' Seminarians in Denver. The sublime thoughts therein expressed apply equally well to spiritual motherhood. We dare to use Father Murphy's own words in making the application (parentheses are the writer's). "Celibacy—chastity—is not cold but has a core of fire. Christ Himself compared His zeal to a consuming flame. If human love is fruitful and procreative, how much more the divine! We are scripturally in-

⁴ *Ibid.*, p. 282.

⁵ "Task of Woman in Modern World," *Catholic Digest*, X, no. 3, (Jan., 1946), p. 44.

⁶ *The Thomist* (St. Thomas Seminary, Denver, Dec., 1945), p. 2.

vited to be perfect as our Heavenly Father is perfect; and the perfection of God is especially evident in His unbounded Providence and *Paternity*." Hence it is our task to become perfect according to our God-given nature, to exercise our right of *maternity*. The full text of Father Murphy's message is so excellent that we continue to quote, with applications to the Sisterhood. "Naturally and supernaturally we do all we can to increase the love of God, but do all of us seriously cherish the idea of propagating not only the faith but also the (sisterhood), which is the best means (to us) of such propagation? Do we all adopt a simple plan of raising a progeny of young apostles? . . . Everyone of God's appointees should be a guarantee of three or more new servants in the Kingdom. It is part of Christ's sublime economy to use our hands for His hands, our voices for His voice, our energy for His energy and our productivity for His productivity."

His concluding paragraph is a powerful stimulus to all of us in the matter of fostering vocations. "The same pride and joy that an earthly (mother) experiences as (she) gazes on the stalwart sons (she has borne) can be a (nun's) portion. How lonely a (nun) must be as (she) leaves this life without leaving spiritual progeny behind! On the other hand, how fulfilled and ready if (she) sees (her) devotion to the King and Kingdom living on in a select band that (she) has inspired. This is sunlight in the final shadows. This is a star in the deepening night. This is the talent that was not cached in the ground but duly increased. This is an earnest of the benison 'Well done, thou good and faithful servant.' This is the smile of God."

Perhaps if we ourselves meditate more frequently on the duty and privilege of spiritual motherhood we may be more productive of spiritual children. The daughters of Israel, aware of their power, longed and prayed to be the Mother of God. To Mary alone was this granted. May the daughters of America be faithful imitators of Mary in that they bear Christ to the world!

The Negro Problem

By SISTER CECELIA MARIE, O.P.

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Eighty-three years ago, on the war-torn battlefield at Gettysburgh, the President of the United States spoke these immortal words: "our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." No doubt Lincoln's interpretation of equality was the right of every man regardless of race or color, to the recognition of his equal dignity as a human person, with all other men. Americans in general, believe that all men are created equal, they also believe in freedom of speech and of religion, and they believe that America is the cradle of freedom, the land of opportunity, and the home of democracy. In principle, most Americans, in the North at least, concede that the negroes have the same right to freedom and to justice as all other citizens. But, in practice, the negroes have not shared many of these rights. This contradiction, between our profession and our actions, constitutes the negro problem.¹

Racial segregation is a crime that has humiliated, degraded, and embittered a whole people and when carried over into Catholic Institutions, besides violating justice, betrays the essence of Christian ethics, which is charity. In *The Black Metropolis*, a recent publication by Drake and Cayton, we learn that the primary interest of the negro is complete abolition of political and economic subordination and enforced segregation. Another negro, E. T. Lancaster, in his article, "What I, a Negro, Want in America," claims that the American negro wants freedom to exercise all the rights, privileges, and duties proper to a human being, and to assume all duties enjoyed and exercised by all other American citizens.²

¹ Gunnar Myrdal, *An American Dilemma* (Harper Bros., N. Y., 1944).

² E. T. Lancaster, "What I, a Negro, Want in America," *Interracial Review*, XVIII (March, 1945), p. 39.

All men are equal in the sight of God, however unequal in their intellectual gifts, physical graces, or material goods. It is precisely because racial segregation denies this truth that it is a violation of justice. Father La Farge claims that any responsible authorities of schools, hospitals, or orphanages who exclude applicants simply because of *race*, sin against justice. The citizens who conspire to exclude from their neighborhood individuals or families simply because of race, sin against justice. Therefore, all who freely and formally co-operate in enforcing a social pattern of segregation simply racial in character, sin against justice.

How can we as Americans and as educators impress these considerations on society in general? We can accomplish it by the Catholic Interracial Movement, which may be described as the work of bringing to bear the influence of Catholic teaching upon society so as to secure just and charitable relations among the various racial groups. The methods available for a Catholic Interracial program are: 1st, prayer; 2nd example; and 3rd, direct activity.³ A lasting program of good must begin by our own sanctification and the enlightening of our own minds, then intercessory prayer to the Holy Spirit to spread the spirit of justice and charity throughout the world. We should also have special devotions on feasts of Saints particularly notable for their zeal for social justice like the saintly and lovable negro, Blessed Martin de Porres, through whose intercession, cures and favors are daily received.

The second method is by example, which always speaks louder than words. The apostle of interracial justice must remind himself that he will be subject to keen scrutiny for his every word and deed, and that inconsistency in action will undo the good that volumes of theorizing have built up. No example, however, is more effective than that of a priest or a teacher when he comes in contact with a minority element—there is the opportunity sent by Christ to practice interracial

³ John La Farge, S.J., *Race Question and the Negro* (Longmans, Green, N. Y., 1944), pp. 242-254.

justice and to preach it. "Whatsoever you do to the least of My brethren, you do unto Me"—Christ addresses these words to every Catholic in the United States today.

Again, if Catholic negroes were encouraged to invite their non-Catholic friends to the parish affairs, then the priests would have the opportunity to generate a friendly social atmosphere and by this accomplish virtual miracles in breaking down the negroes' feeling of prejudice against the Catholic Church. By the good example of priests, of religious, and of Catholics in general, there were 5,194 negro converts to the Church in 1944.⁴ But, let us look at the whole picture of potential negro converts to the Church in the United States. There is one Catholic negro out of every forty-two negroes, or 315,791 Catholic negroes out of a total of thirteen million negroes. Here is a situation which presents a challenge and an opportunity to our Catholic priests and religious, who should lead the way in educating and converting about 7,750,000 non-denominational negroes in the United States.⁵ Our present Holy Father, Pope Pius XII, in his encyclical to the people of the United States, on November 12, 1939, lovingly admonishes us to help the negro in these words. "We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the negro people dwelling among you, for in the field of religion and education, we know that they need special care and comfort and are very deserving of it."⁶

Let us remember Christ's warning: "Thou shall love thy neighbor as thyself." Unless we have become calloused, few of us can consider the unhappy lot of the negro people without an urgent desire to do something constructive for them. If nothing else prompts us, maybe our passport to heaven will—love of our neighbor—regardless of color.

In the third place, the most distinctive and characteristic element in the interracial movement is its educational pro-

⁴ *Torch* (January, 1946), pp. 17-19.

⁵ *The National Catholic Almanac* (Paterson, N. J., 1945), pp. 327-329; *Interracial Review* (April, 1945), p. 50.

⁶ *Sertum Lactitiae*, To the Church in the United States (1939).

gram. By means of education—the evil of race prejudice is combatted directly, its fallacies exposed, its confusion of issues unraveled, and a positive philosophy of racial relations is inculcated in the public mind. This educational program has a twofold objective. First, to encourage Catholics to understand and follow the teachings of the Church in regard to equal rights and the equal dignity of all races, and second, to extend a knowledge and understanding of the Church and its teachings on human relationships to non-Catholic members of the minority group. Education must build up in the mind of those whom it instructs a true picture of man as we see him through the eyes of our Christian faith, pictured as a human being, as a person of dignity, and a brother in the Mystical Body of Christ. This will involve both a revolution—abandoning false ideas and inhuman concepts of the negro—and an evolution—that is the result of deliberate planning guided by faith, by reason, and a definite objective in Catholic education. Now is the time to formulate in positive Catholic terms the interracial program and to write it into our Catholic textbooks. As teachers we have an excellent opportunity for developing a true Christian and democratic spirit, among the citizens of tomorrow. But first we should start on ourselves and root out unfounded prejudice and hatred of the negro race, and then as Social Science teachers we have many occasions to stress the brotherhood of all human beings by our word and example.

Without a doubt the negro problem is not only America's *greatest failure* but also its *greatest opportunity*. America has a great moral tradition. It has always stood for equality, freedom, and liberty. If America can show these virtues in coöperation with her race problem, then America's prestige and power would rise tremendously and America would have a spiritual power many times stronger than her financial and military resources—the power of trust and support of all good people in the world.⁷

Now let us resolve on some positive and definite objectives.

⁷ Maxwell Stewart, "The Negro in America," *Public Affairs Committee*, (1944), N. Y.

First, as Catholics, our conduct should set the example in the field of race relations in accordance with the natural law of justice, America's tradition of opportunity, and the Divine precept of charity to all men.

Second, as Americans, we should help the negro emancipate himself from economic discrimination, social prescription, and political frustration.

Third, as Catholic educators, we must not merely passively allow but positively promote the entrance of colored students to our schools and subsequently admit them as candidates for the religious life.⁸

As Catholics, as Americans, and as teachers, it is up to all of us to lay aside our unfounded prejudices, to emphasize the virtue of tolerance in our pupils and to make the most of our country that has been built by many people, creeds, nationalities, and races, in such a way that it will always remain "one nation, indivisible, with liberty and justice for all."

⁸ Wm. Smith, S.J., *What Is the Catholic Attitude?* (America Press), pp. 38-42.

The Earth Is God's

"The profound and ultimate root of the present evils is the refusal to accept a standard of universal morality in the life of the individual, in social life and in international relations; that is disregard and forgetfulness of the natural law whose foundation is in God. When God is denied every basis of morality is undermined. The much vaunted laicisation of society had caused the reappearance of signs of a corrupt and corrupting paganism in regions where for centuries Christian civilization had shone."—Pope Pius XII.

Making The Liturgy Live

By SISTER ANDREA RODGERS, O.S.B.

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To speak of "making the liturgy live" is, in a certain sense both pompous and redundant. The liturgy does live—the splendid life bequeathed to it by its source and very essence, Christ Himself. The purpose of this paper, however, is to show how the liturgy may be made to live in the lives of boys and girls in the grades, who are just beginning to thumb their way through that book whose treasures can be to them either an enrichment for their entire spiritual life or a comparatively silent assortment of pages, the Missal.

The principle upon which the teaching of the externals of the Mass is based can be found in the words of St. Thomas, who says that man must render to God a twofold worship which reflects his dual nature. The one, a spiritual adoration, consists in the interior devotion of the soul and implies the conscious recognition of God's supreme dominion over man and man's complete dependence upon Him. The other, a corporal worship, consists in the external acknowledgment—through the agency of the bodily members—of the Creator's sovereignty over man.

Religion an Act of Body and Soul

To energize and make lasting this twofold worship in the lives of her young pupils is the earnest desire of every religious teacher. The attitude of spiritual adoration is in her twelve-year-olds, infused in them by the waters of Baptism, deepened and made joyous by First Communion, warmed and encouraged by the example of pastor, teacher, and parents, confirmed by the grace of the Holy Spirit in the sacrament which made them "strong and perfect Christians."

The "corporal worship" spoken of by St. Thomas is an element, or a habit which the religious teacher can impart. Aided by the spirit of reverence for things of the altar which

most children have by nature and grace, hers is a magnificent opportunity to give to her pupils an intelligent participation in the prayer-life of the church, particularly the Mass, the sacraments, and the sacramentals. To help them to see that the Mass is their sacrifice too, that it lives and breathes and sanctifies them, and that they are to share in it actually to the end of their days, is an opportunity for her to put their lives into decisive mold for Christ and for a "better world."

There are many aspects of approach to the teaching of this "corporal worship." Capitalizing upon the interest my little seventh and eighth grade girls had in needle and thread and pattern sheets, I found I could help to make them "share the Mass" by studying the make-up and meaning of the vestments and altar linens. And realizing the ready-to-work attitude of my twelve-year-old boys, I let them turn to hammer and saw and chisel to make ready "the upper Room," as Christ instructed Peter and James and John.

From the Material to the Spiritual

Any teacher must know, of course, that the study of externals is not the study of the Mass essentially. But just as costumes make a play or operetta, because they help the individual to place himself in closer contact with the reality, so too, a consideration of the vestments and vessels used in the celebration of the Mass will help the child to get the most benefit out of it. Right Rev. Daniel F. Cunningham, superintendent of schools, Chicago, in an article taken from the *JOURNAL OF RELIGIOUS INSTRUCTION*, Vol. I, 1931, pp. 45-47, says: "Invariably teachers will find that children are exceedingly interested in the history of the vestments and little concerned with their symbolism. The study of the vestments presents to us a wonderful opportunity to impress upon the minds of the children the antiquity of the Church by showing how these vestments, which seem so strange today to many, go back to the first days of Christianity."

In the same article, the writer tells that it is well to teach

the children that these liturgical vestments have their origin in the ordinary civil dress worn in the Roman Empire in the first centuries of the Christian era, and that since the priest has a great reverence for the vestments used at Mass, he does not wear them in his ordinary intercourse with the world.

It was after a short discussion of this kind that my pupils began their work of producing the miniature chapel which became such a delight to them.

Now, while it is possible to overdo the idea that the learning process takes place best, when the pupils themselves conceive an ambition for a certain subject or simply "want to do it," it is quite true that a project such as studying the making of these "externals" becomes most successful when the idea seems to originate from the boys and girls themselves. Somehow, the demonstration and explanation of a cincture inspired the girls of my class with a desire to make one. Possibly this was due to the fact that discussion revealed that many of the girls of the class were ignorant of the existence of such a vestment, while the boys more or less vaunted the information they had from their proximity to the altar as servers.

Mastering Externals—The Vestments

Two of the girls brought in cinctures of their own make and on their own initiative, as up to this point no one had realized the idea which was in the teacher's mind. Naturally, the girls were complimented on their endeavors, and after a few more suggestions all were on their way. After securing a doll to serve as a priest, the next art period was devoted to cutting and designing vestments. Although this was primarily work for girls, the boys showed great interest in suggesting ways of decorating and designing. On this occasion the children learned that the vestments used at Mass are sacramentals, being blessed by the Church to increase devotion in those who see and use them.

Next, the pupils discussed the colors needed. They learned the five church colors and the occasions on which they are

worn. *The Mass* by Joseph A. Dunney (Macmillan, New York), was found to be a good reference for children, as was also the Sunday Missal published by the late Father Stedman.

A natural question arising during this time was, "Why vestments? Couldn't a priest wear just ordinary clothes?" Father Dunney, in the book mentioned above, gave several satisfactory reasons. Among them, the following may be cited:

In some cases they are very much like our Lord's clothes; in others, they are like those worn by early Christians. One can see how they help to give to Catholic worship its true historic message. Another reason is that being objects rather than words they have a special way of teaching. They are rich, colorful signs which arrest thought and convey instruction far more vividly than words. So the church, always a wise teacher, employs them as a sign language—the oldest language in the world.

The children now volunteered to make the different vestments. They chose the Roman style, although before they were finished they had also made one "ample" vestment. When the entire set had been completed, a volume of questions followed. The pupils learned that the chasuble was a large vestment worn over the shoulders. The name, chasuble, from the Latin "casula," a little house, was originally applied to a large mantle or cloak with an opening for the head in the center.

Having considered each of the vestments in this manner, the pupils' next ambition was to clothe their priest, but this was not possible until they furnished the rest of the essentials. Some of the girls who were not occupied in vestment-making had made a cassock, biretta, and civilian clothes for the model, so all that was lacking were the linen vestments. The alb proved to be the simplest vestment made, probably due to its near resemblance to a doll dress. The pupils learned it was a survival of the old Roman dress called a toga, *alba* meaning "white" and denoting purity.

Focusing Interest on the Mass

At last the pupils had all the necessary vestments for the sacrifice of the Mass, but that was not enough, as they soon realized. There was little or no delay, for while the busy fingers of the girls had been engaged in sewing, the deft hands of would-be carpenters had been turning out altars, missal stand, credence table—all the necessary sanctuary furniture.

The teacher's suggestion had been that they make the bare essentials for the Holy Sacrifice, but apparently this was but a challenge, for each day new things found their way to the classroom. Some of these were displayed as soon as the required courtesy, "Good morning, Sister," had been performed. Others were introduced by a solicitous classmate of the maker by saying, "Sister, guess what Galen made," or "Look what Dareol has for the church." Sometimes it was difficult to guess what the article was until the parts were properly arranged, as in the case of a pulpit which was made up of a little set of stairs, tin can, and platform.

It was a red letter day when, all necessary linens being assembled, the pupils prepared to dress the main altar. On this occasion they learned that the altar represents the table at which Our Lord ate at the Last Supper and instituted the Holy Eucharist. Here again the symbolism and rubrics of each article were discussed as the boys and girls placed them on the altar in readiness for the celebration of Mass. Rev. Nicholas Gehr's book, *The Holy Sacrifice of the Mass*, and *The Faith of Millions*, by Rev. John A. O'Brien, gave splendid material.

Everything in place, the next task was to vest the little model for Mass. At this juncture each vestment with its meaning and symbolism was reviewed as it was placed on the table in the order usually laid out for the celebrant. As one child read the prayers which the priest says while vesting, the teacher demonstrated the vesting. It took only one lesson to acquaint the majority; the interest was keen and minds alert.

This completed, the young sacristans learned of the other vessels used at Mass, and prepared the chalice. Each vessel in turn, paten, pall, purificator, chalice veil, and burse was given full consideration. The references already mentioned and the *Visible Church* by Rev. John Sullivan were used.

Reaping the Reward

This brought to a close our study of the externals pertaining to the Holy Sacrifice of the Mass. The pupils were now ready to partake of the fruits of the Mass, through the use of the Church's prayerbook, the Missal. Having rendered services towards the altar with reverent and willing hands, they were ready to add understanding and loving hearts to participation in the prayers and sacrifice of the Mass. And the teacher—the teacher was proud of the earnest work of her seventh and eighth grade pupils.

Some reactions in parish and school were the following:

1. An adult: "I wish I had been allowed to do such things when I was a youngster instead of having to write rules, because I didn't like to learn Catechism word for word."
2. A retreatant: "This chapel has been the talk of all the school children. It is an inspiration."
3. A pupil: "I think that it is something which would interest anybody. I have learned a great deal about the vestments that I didn't know."
4. An observer: "It will create a greater zeal in church duties."

We closed our study of the externals of the Mass with deep satisfaction. Regardless of what life presents to these boys and girls, attendance at Mass in the future will remind them of the zeal with which they once worked at understanding it. Participation at Mass can hardly ever become for them just a vague aspect of "the scenes of their childhood," for they labored with their own hands, and they labored with love.

Devotion to Mary, Christ's Mother and Ours

By BROTHER FRANCIS J. GREINER, S.M., M.A.
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In this centenary year of the dedication of our country to the Immaculate Conception by the inspired Bishops assembled at Baltimore in 1845, and in this month of Mary marked by the Second Marian Congress held at the National Shrine of the Immaculate Conception, Washington, it is well for us to highlight devotion to Christ's Mother and ours. For Mary's blessings and favors upon our country are clearly evident; moreover, devotion to Mary belongs to the very warp and woof of the Christian way of life.

The following reflections on Marian devotion are classified under the twofold heading of doctrinal bases and practical applications of filial piety to Mary our Mother.

I. Doctrinal Bases

Mary is truly the Mother of men for she gave us supernatural life by giving birth to the Author of our supernatural life—Jesus Christ. Christ proclaimed Mary's spiritual motherhood of all men at a solemn moment on Mount Calvary: "Woman, behold thy Son! . . . Behold thy Mother." Mary's spiritual motherhood of men had begun, however, at the very moment of the Incarnation.

In devotion to Mary, Christ is our eminent Model. He chose to be born of Mary; He was nursed and reared by her; He was and still is pleased to honor her; He was subject to her; and He associated her in all His mysteries.

As recently as December, 1945, "the imitation of Christ's love for His Mystical Body" was proposed as the General Intention of the Apostleship of prayer. Now Mary holds a unique place in the Mystical Body of Christ; therefore, Christ's love for her is to be the object of our imitation.

Christ is universally recognized among Christians as the Model of humility, obedience, poverty, union with the Will of the Father, charity, and fortitude; but He is likewise our Model in filial devotion to Mary. Besides praying, then, "Jesus, meek and humble of heart, make my heart like unto Thine," we should pray: "O good Jesus, by the love with which Thou lovest Thy Mother, grant me, I beseech Thee, to love her truly as Thou truly lovest her and wishest her to be loved."

In fact, in virtue of our incorporation with Christ, it is Christ who prays in us, it is Christ who suffers in us, and it is Christ who loves Mary in us.

St. John the Evangelist must be our secondary model in filial piety to Mary, for as the Gospel records, "he took her to his home" after the death of Christ and cared for her.

With such exalted models of devotion to Mary, it becomes clear that devotion to Mary does not consist merely in isolated prayers, thoughts, acts of consecration, or remembrances; it is a way of life. It demands a manly service.

Throughout the Christian era, the Church and its illustrious leaders have underscored the importance and the influence of Mary in the Church and in the soul-life of individual men. It is of Mary that the Church sings when she declares, "Thou alone hast conquered all heresies." St. Augustine wrote: "The life of Mary was such as to be a rule of conduct for all Christians. Her example shows what we ought to correct, what we ought to avoid, and what we ought to do." St. Bernard said: "God has filled Mary with all graces, that men may receive them through her as through a canal." St. Anselm foretold: "A servant of Mary will never perish." St. Albert prayed: "O Mary, the people who will not serve thee shall perish." St. Bernardine declared: "All things, even God, obey the authority of the Virgin." St. Bonaventure addressed Mary: "Great Queen, he who perseveres in your service is far from damnation." St. Philip Neri advised: "If you wish for the grace of perseverance, cultivate great devotion to Mary." St. John Berchmans was convinced: "If I

love Mary I am assured of perseverance and shall obtain from God all I desire." Bl. Grignon de Montfort explained: "God has never made or formed but one enmity; but it is an irreconcilable one, which shall endure and develop even to the end. It is between Mary, His worthy Mother, and the devil. . . . But the humble Mary will always have the victory over that proud spirit . . . and will guarantee even to the end of time her faithful servants from his cruel claw." Father Cham-inade assured his disciples: "To Mary is reserved a great victory in our day: hers will be the glory of saving the faith from the shipwreck with which it is threatened among us." Father Abram Ryan wrote in a poem: "They to the Christ are the truest, Whose loves to the Mother are true!" Pope Pius XII consecrated the world to the Immaculate Heart of Mary: "Queen of the Most Holy Rosary, Refuge of the human race, Victress in all God's battles, we humbly prostrate ourselves before thy throne, confident that we shall receive mercy, grace, and bountiful assistance and protection in the present calamity, not through our own inadequate merits, but solely through the great goodness of thy Maternal Heart. . . ."

II. Practical Applications of Filial Piety to Mary Our Mother

First Duty: Consecrate yourself to Mary and renew the consecration frequently.

True consecration of ourselves to Mary must be more than mere lip service. It must be an act by which we "sign up" for Mary and her service, much as a person enlists or signs up for military service or a career. The only difference is that consecration to Mary is for life—total dedication—whereas a career may be temporary and military service may be for a limited period.

As children of Mary, we will become invested with her livery and her insignia: the Scapular of Our Lady of Mount Carmel or the Fivefold Scapular, and the Miraculous Medal. We will carry the blessed Rosary on our person as a token of our alliance to Mary, recalling Father Ryan's poem, "My Beads":

Ye are the only chain I wear—
 A sign that I am but the slave,
 In life, in death, beyond the grave,
 Of Jesus and His Mother fair.

We can even join Sodalities or Societies wherein the members make a formal public consecration to the Blessed Virgin Mary. There are two religious congregations in the Church wherein the members make a vow of consecration to the Blessed Virgin.

As man is inherently forgetful since the fall, we must frequently renew our consecration to Mary, especially at morning prayers, in difficulties, and in temptations. Two short forms of consecration are adequate: (1) "I am all thine, O Mary, and all I have is thine." (2) "My Queen, my Mother, remember I am thine own. Keep me, guard me, as thy property and possession."

Second Duty: Study Mary.

It is believed that the intimate knowledge of Mary is most useful for the attainment of our salvation, for she is, in the words of St. Bernard, "our life, our sweetness, and our hope."

To learn of Mary we should read about her in standard works. The following is a selected list of Marian books most of which have been written in our times.

Alphonsus Liguori:	<i>Glories of Mary</i>
H. Blunt:	<i>Listen, Mother of God</i>
Canice:	<i>Mary</i>
Chaminade:	<i>Our Knowledge of Mary</i>
Sr. M. Eleanor:	<i>Mary</i>
Elbert:	<i>Devotion to Mary in the Twentieth Century</i>
Friedel:	<i>Mariology of Cardinal Newman</i>
Grignon de Montfort:	<i>True Devotion to Mary</i>
Haffner:	<i>Mary in Her Scapular Promise</i>
Halleck:	<i>Legion of Mary</i>
James:	<i>The Mother of Jesus</i>
Lord:	<i>Mary in the Modern World</i>
Morice:	<i>The Mother of Jesus</i>

Neubert:	<i>My Ideal, Jesus, Son of Mary; Mary; Queen of Catholic Action; Union with Mary, the Mother of Jesus</i>
Plus:	<i>Mary in Our Soul-life</i>
Resch:	<i>Our Blessed Mother</i>
Ryan:	<i>Our Lady of Fatima</i>
Sargent:	<i>Our Land and Our Lady</i>
Schellhorn:	<i>Little Catechism of Filial Piety to Mary Little Treatise of Mariology</i>
Schryver-Coll:	<i>My Mother</i>
Ward:	<i>Splendor of the Rosary</i>
Willam:	<i>Mary, the Mother of Jesus</i>

Practical interest in the Marian Libraries at the National Shrine of the Immaculate Conception (Washington) and at the University of Dayton (Dayton, Ohio) will help to spread the knowledge of Mary in ourselves and in others.

Marian periodicals as the *Ave Maria*, *The Queen's Work*, *The Marianist*, *Scapular Magazine*, and others, will enable us to keep in touch with all events of Marian interest.

Acquaintance with Marian art, Marian shrines, and Marian apparitions will serve to foster devotion to Mary.

Third Duty: Unite yourself with Mary frequently.

Love longs for union. In Mary's presence and hallowed company, we shall grow into the likeness of Christ, our Elder Brother.

According to the prescriptions of the Church, we must unite with Mary at specific moments in the Mass:

(1) at the *Confiteor* we confess our sins "to Blessed Mary ever Virgin";

(2) at the *Credo* we affirm our belief that because of our salvation Jesus was born of the Virgin Mary;

(3) at the *Suscipe, sancta Trinitas*, we ask the Holy Trinity to accept this oblation which we offer in memory of Christ's passion, resurrection, and ascension, and in honor of blessed Mary ever Virgin;

(4) at the *Communicantes* in the Canon of the Mass, we pray in union with and honor the memory, especially of the

glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ;

(5) at the *Libera nos*, through the intercession of blessed and glorious Mary ever Virgin, Mother of God, we beseech God to grant us peace in our days.

In the Divine Office, we glorify God in the words of Mary's *Magnificat*. Furthermore, each hour is concluded with the seasonal anthem in honor of the Blessed Virgin. During visits to the Blessed Sacrament, we can pay our respects to the Blessed Virgin, according to the method of St. Alphonsus.

At the reception of Holy Communion and at other prayers we can unite with Mary who prays with us and procures for us every grace of prayer, for she is the Mediatrix of all graces. In our devotions we can show a preference for Marian prayers: Angelus, Rosary, Litany of Loreto, Little Office of the Immaculate Conception, Salve Regina, Memorare, Marian ejaculations, etc.

All our daily actions can be offered "for Mary and her Divine Son." Constant union with Mary will aid us in banishing the selfish, the base, and the unworthy elements in our thoughts, reflections, aspirations, decisions, feelings, and emotions.

Fourth Duty: Assist Mary in her God-given mission.

Mary's mission is to bring Christ to men and to crush the head of Satan. Christ became the Son of Mary for the salvation of mankind. In Him the seed of the woman vanquished the seed of Satan completely. That victory of Mary over Satan must be repeated in every human soul, every member of Christ's Mystical Body, until the end of time.

How can we aid Mary? By serving as her auxiliaries, her apostles, her instruments in bringing Christ to men. As children of Mary, we will give the world the example of a good Christian life. By apostolic prayer we will implore that "God's kingdom come" through the Virgin Mary. We will strive to bring Christ into the lives of as many men as possible through apostolic action and Catholic Action. "Catholic Action" has been called "Mary's Action" in the world. Fi-

nally, we will become active members in the Sodality of the Blessed Virgin, the Legion of Mary, the Scapular Militia, or other associations dedicated to Mary, for these associations form phalanxes under Mary's leadership ("Maria Duce") to extend the kingdom of Christ on earth.

Fifth Duty: Confide in Mary.

Mary is the Mother of Perpetual Help who possesses "suppliant omnipotence." Christ's first miracle at Cana was undoubtedly prompted by Mary's prayer. St. Bernard's *Memo-rare* is an expression of the absolute confidence of Mary's children in her power and goodness.

Our confidence in Mary should extend to all our personal interests: health, success, happiness, spiritual growth, future, and attainment of heaven. It should exist in us with regard to the welfare of our relatives and dependents; with regard to the interests of the Church, the Mystical Body of Christ; and with regard to the Christian solution of national and international problems.

Sixth Duty: Love Mary.

Love is a primary duty of filial piety. In virtue of this duty, a true child of Mary will instinctively love Mary in herself. He will love Christ as the Son of Mary. He will love the Whole Christ—Christ and His Mystical Body, the Church. He will love all men as the children of Mary, even though some of them have strayed far from her. He will be devoted to all societies and associations which are especially dedicated to Mary and her honor.

Seventh Duty: Honor and proclaim Mary.

The seventh duty flows naturally from the sixth, for "the mouth speaketh from the fulness of the heart." Furthermore, Mary had long ago foretold that her children would praise and honor her: "All generations shall call me blessed."

We honor Mary by distinguishing Saturdays, Mary's feasts, and the months of May and October with good works; by the daily Family Rosary; by attending Marian parish devotions and public demonstrations in honor of the Mother of God; by placing a Marian picture, statue, or shrine in a

prominent position in the home; by observing the five First Saturdays with Mass and Communion in reparation, according to Mary's express wish (Fatima); by referring to Mary whenever an occasion presents itself in our dealings with our fellow-men; by fostering Marian devotion in those who come under our influence; by attaching her name or title to persons and institutions; by placing societies or organizations under her patronage; and by contributing to the success of the Marian Congresses, especially by prayer.

Eighth Duty: Imitate Mary.

Children unconsciously imitate their parents and elders. We should consciously imitate Mary because she is our Mother and the most perfect copy of Christ our Divine Model.

Among the virtues of Mary that we should imitate we will single out her family spirit which was manifested by sympathy, service, patience, love, co-operation, and consideration in her relations with Jesus and Joseph; her humility and abandonment to the will of God which were crystallized in her response: "Behold the handmaid of the Lord!;" her spirit of sacrifice which won for her the titles of Mother of Sorrows and Queen of Martyrs; her spirit of prayer and her gratitude which were demonstrated especially in her *Magnificat*: "My soul doth magnify the Lord;" her purity which was a characteristic of her life beginning with her Immaculate Conception; her prudence which was so strikingly evidenced by her question to the angel of the Annunciation: "How can this thing be, since I know not man?"; and her faith which was proclaimed by her cousin Elizabeth: "Blessed art thou that hast believed."

Mary's love of Christ, above all, is a pattern for our imitation. Devotion to Christ in the Blessed Sacrament and to the Sacred Heart of Jesus can be modeled on Mary's relations with her Divine Son. Loyalty to Christ and His law will be the distinctive sign of every true child of Mary; for Mary has imparted only one lesson, only one rule, only one direction: "Whatsoever He shall say to you, do ye."

Attitudes, Most Influential Outcome in Teaching Religion

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The most influential outcome of our teaching—change in attitude, development of appreciations, establishment of ideals—is the most neglected phase of our educational efforts. Particularly is this true in our teaching of religion. Among the objectives of the various courses in religion we prominently list the development of favorable attitudes towards the virtues, the inculcation of Christ-like ideals, the development of heightened appreciations of the Mass, the Sacraments, and in general, of everything Catholic. We admit that attitudes figure prominently among our educational objectives. And then, paradoxically enough, faced with the daily grind of teaching, we settle down to teach as if these objectives were non-existent or at most of secondary importance.

I. Three Psychological Outcomes of Teaching

In every teaching-learning situation, some progress towards one or more of the three psychological outcomes of learning should result: either an increase of knowledge or information, further progress in the development of a habit or skill, or a change in the attitudes, appreciations, or ideals of the learner. These changes are the result of the responses which the learner makes to the situations with which he is confronted and the activities which he is induced to perform. The more or less immediate aims in any teaching activity will be to bring about one or more of these psychological outcomes.

Knowledge Aim Overemphasized

Too many teachers of religion overemphasize the knowledge aim, forgetting that the most influential outcome in the religion course is the attitudinal objective. If not in verbally

expressed goals, at least in an examination of the types of tests given in the religion course, we have abundant evidence that the religion teacher's burden of emphasis is on facts and definitions, the citing of causes and requisite conditions. Thus indirectly the students are impressed with the importance of *knowing* their religion. Well and good, but when this emphasis becomes exclusivistic, the teaching of religion suffers. In how many courses do we find a similar emphasis on the development of proper attitudes? In how many courses do we find an attempt to appraise objectively the extent to which the teacher is achieving the attitudinal objectives of the course?

The average teacher of religion tests, examines, questions his pupils in an effort to judge the extent to which they are grasping the facts of religion. The only achievement worthwhile measuring apparently is that of knowledge. Marks are given. Promotions, honors, failures follow in turn depending on the success with which students can regurgitate the religious knowledge ladled out to them in the course of the previous term.

Attitudes do not parallel knowledge and consequently it cannot be argued that improvement in knowledge means a similar improvement in attitude. Knowing what is right does not guarantee having a right attitude. For example, I may know that I should treat the negro fairly, but that knowledge in no way assures my treating him fairly. But if I have been given a proper *attitude* towards the colored race, it is far more likely that my conduct will be Christian than if I just *know* what conduct should characterize my actions.

Attitudes More Influential

Is there much room for disputing the fact that the group of outcomes known as attitudes and appreciations are far more influential in determining a fair portion of our conduct than are the outcomes of knowledge and information? The answer seems quite apparent when we recall that the former group of outcomes includes those responses in which the emotional ele-

ment is predominant—the likes and dislikes, loyalties, antipathies, enthusiasms, tastes, resentments, prejudices, and similar emotionally toned reactions that carry tremendous weight in shaping our day-to-day pattern of behavior.

Some teachers with a fondness for rationalization seek to excuse the present overemphasis on the knowledge aim by insisting that we are rational beings and consequently our conduct proceeds from a rational basis. If those holding to this position could drop the intellectual pose long enough to take a good look at life they would have to agree that human beings, constituted as they are with a rich colorful admixture of emotions, act very often according to their attitudes and feelings and not always according to the sheer cold logic of reason. The fact is many of our actions are more fundamentally determined by the way in which we *feel* about situations than by what we *know* about situations. There is substantial evidence for the hypothesis that attitudes (feelings) are often primary, with the “information” operating as rationalization. In many of our everyday experiences, attitudes determine what *we* will subjectively accept as fact and what we will explain away or regard as unimportant.

Each of these three types of psychological outcomes has its characteristic learning process by which the aim is to be reached. Accordingly, the achievement of each demands a particular manner of approach in teaching, depending on which outcome is to receive emphasis in the learning situation. Desired changes in attitude do not take place automatically, as is too frequently supposed, when the method emphasized is that suited to bring about an increase of knowledge. Failure to appreciate the necessity of using a different teaching technique when change in attitude is the desired outcome, accounts for much of the failure to achieve this objective in present teaching.

II. *Techniques in the Measurement of Attitude*

Attitudes are difficult to measure. They are not as definite nor as specific as facts are; nor are they as fixed as habits.

They are strongly tinged with emotion and consequently more difficult to appraise. For this reason the burden of blame cannot be lodged against the teacher for neglecting their appraisal. The fact is, even at the present time, we have relatively few satisfactory attitude scales. And most of these are not readily adaptable for classroom purposes.

Attitude Defined

We see the reason for this difficulty when we recall the elements that go to make up an attitude. An attitude might be defined as the sum total of a man's inclinations and feelings, states of mind and prejudice, habitual intentions and tendencies, preconceived notions, ideas, fears, threats, and convictions about any topic, object, or person. An attitude is thus a complex of feelings and convictions that creates a disposition, set, or state of readiness to act. This set or state of readiness exerts a directive, and at times almost a compulsive influence upon an individual's behavior. More simply we might say that attitudes are states of mind whereby a person is in favor of a thing or not in favor of it. Granted, of course, possession of truth may be partly responsible for a specific attitude which one may hold.

In attempting to measure attitudes, therefore, we aim to present the individual with numerous statements representing varied ways of reacting to a situation or object, giving him an opportunity to note his preference, thus revealing to us the particular direction of his disposition or readiness to act.

Techniques of Thurstone and Remmers

There are three principal methods of measuring attitudes: the Thurstone, the Remmers, and the Likert. All three are about equally reliable, having correlations between 0.80 and 0.90, which is quite good. Essentially these three techniques make use of scales consisting of a large number of statements which are to be read by the person whose attitude is to be tested. Among these statements are some which will agree

rather closely with the testee's subjective leanings and preferences, and these he is required to check. In this type of scale each item has a definite scale value, so that some of the statements will indicate a very hostile attitude and others a very favorable one, with all possible gradations between. A person's score will be the average value of all the items which he has checked.

Thurstone's attitude scales are specific; i.e., they deal with a specific psychological object, such as attitude towards the Church, towards communism, towards war, towards the negro. Hence we would find twenty to thirty statements such as the following in a scale-measuring attitude towards the negro: "I believe the negroes are equal to the whites." "Negroes are unreliable and you cannot depend upon them." "Negroes should be kept as a slave class." "Negroes by nature are superior to whites."

In determining the scale value for each statement, a large number of judges sort the statements into eleven piles ranging from most favorable to most unfavorable. Statements which show a considerable divergence of opinion among the judges are discarded on the ground that they are too ambiguous. Twenty or thirty statements from those remaining are selected which show a gradation of attitude from extreme favor to extreme disfavor. The scale value of a particular statement is the score obtained by dividing the total number of points received by a statement (number of times statement appears in several piles multiplied by the respective value of each pile) divided by the number of judges sorting the statements.

Remmers' generalized scales are constructed similarly to Thurstone's specific scales. The main difference is that Remmers' scales measure attitude towards a large group or class of objects, such as attitude towards any school subject, towards any vocation, towards any race, towards any of the virtues. Statements such as the following would appear in a generalized scale-measuring attitude towards the virtues: "Is very essential in life." "You can get along in life without it just as well." "People who practice it seem silly to me."

"I admire people who give evidence of this in their conduct." Each time the testee reads through the set of statements he has a different virtue in mind and in the appropriate column before the statements, checks those with which he agrees.

Likert Technique

Murphy and Likert have compiled a simpler and less laborious method which is quite as reliable as those described above. According to this method the testee merely records, on a scale of one to five, the degree of his agreement or disagreement with each of a series of statements. This permits fewer statements and a much simpler method of scoring. Thus in a scale-measuring attitude towards self-denial, you would have a series of statements such as:

Even though the fellows do call Mac a "sissy," he continues to do the dishes for his mother every evening before he joins his pals in play.

Dan takes Dottie to the big "hop" of the year but forbids her to dance with anyone else.

Before each statement appear five columns headed by the words: "Strongly approve," "Approve," "Undecided," "Disapprove," "Strongly disapprove." The student is asked to place a check mark in the column of his choice, and after that, in another column, check whether he would do the same himself.

A variation of the above is the presentation of a number of cases in which the student is asked to check the *best* answer in each case, cross out the *worst*, and finally check "Yes" or "No" as to whether he would do the same himself. For example, in measuring attitude towards self-denial:

Dad promised Bob the car for Saturday evening. It so happens that Saturday evening is the only time Bob's sister can have her girl friend visit her. Bob knows they want the car. What should he do?

1. Ask his sister and her friend to come with him although he knows they have other plans.

2. Kindly give the car to his sister before she asks his permission.
3. Give up the car after a deadly round with her about the justice of the whole affair.
4. Absolutely hold his own and keep the car because Dad promised it to him.
5. Give the car to his sister, but put water in the gas so that it will cause her trouble.

Need for Catholic Attitude Scales

Up to the present time scarcely anything has been done by way of developing attitude scales which might be of use to our teachers of religion. At the Catholic University of America a number of graduate students are collaborating with several faculty members in developing scales which aim to measure attitude towards the various virtues, towards minority groups such as the negro and Mexican, and towards certain other attitude objects towards which a Catholic attitude should be in evidence.

Teachers themselves should become acquainted with the methods of devising attitude scales and experiment with them in their various classes. The greatest need at the present time for educational research is in the field of attitudes. Not until we have developed techniques for testing attitudes paralleling our present knowledge achievement tests in religion, will we have in our hands the necessary means for checking the more important results of our teaching in the religion courses. For this reason a Catholic publisher is considering supplying attitude tests as well as information tests to accompany a new series of texts in high school religion, which at present are in the process of being written.

Many of the objectives in the religion course, which up till now have been taken for granted as being achieved sort of automatically, are not being reached. Recent studies in attitude at Catholic University indicate that in a number of important attitudes, students in Catholic schools differ little if any from students in public schools, despite the fact that they have been exposed to courses in religion in which the inculcation of

these attitudes was listed among the objectives of the religion course. For example, in a large industrial area of the southeastern part of the United States, it was found that the students of the Catholic high schools reflected just as un-Christian an attitude towards the colored race as did the products of the public high schools. They could explain the doctrine of the Mystical Body of Christ, but it failed to change their habitual manner of regarding the negro.

Teachers interested in becoming acquainted with the technique of developing attitude scales will do well to read *The Measurement of Attitude* by L. L. Thurstone and E. J. Chave (University of Chicago Press), *Studies in Attitudes* by H. H. Remmers and others (Purdue University Press), and R. Likert's "A Technique for the Measurement of Attitudes," in *Archive of Psychology*, 1932, No. 140. Other worth-while references will be found in the bibliographies of Chapters 9 and 10 of V. Herr's *How We Influence One Another* (Bruce, 1945), as well as in Monroe's *Encyclopedia of Educational Research*.

Can American Industry Pay the Family Living Wage?

By THE REVEREND CARL P. HENSLEY, S.T.D.,
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Every adult workingman is entitled in justice to the family living wage. "In the first place," says Pope Pius XI, "the wage paid to the workingman must be sufficient for the support of himself and of his family. . . . Every effort must therefore be made that fathers of families receive a wage sufficient to meet adequately normal domestic needs. But if this cannot always be done under existing circumstances, social justice demands that changes be introduced as soon as possible whereby such a wage will be assured to every adult workingman" (*On Reconstructing the Social Order*, Par. 71).

Catholic commentators on this teaching agree that the family living wage must provide more than a bare subsistence. It should suffice to procure a decent livelihood. By a "decent livelihood" they mean that amount of goods which will enable a human being to live as a human being rather than as an animal, even a well-fed animal. It supposes that he shall have food, clothing, and shelter sufficient to maintain him and his family in health, and that they shall have the means of some recreation, at least sufficient recreation to enable them to be healthy and enjoy an elementary degree of contentment. It means some opportunity for social life, the possibility of meeting their fellows without loss of self respect. It means the opportunities of belonging to a church and of living in a neighborhood in which children can be reared without grave dangers to morals. It means also some opportunities for intellectual development, some reading matter, and at least an elementary education for the children.

In his last great encyclical on the social question, Pope Pius XI declared that the workingman's wage should be sufficient to give him the opportunity of acquiring a moderate amount of property so that he will not be entirely dependent upon wages,

and of making suitable provision through insurance for old age, for periods of illness, and unemployment (*Atheistic Communism*, Par. 52).

Estimates of Family Living Wage

What is the family living wage in terms of money? How much income is needed to provide a decent family livelihood? A number of factors must be considered in making an estimate, such as cost of living, size of family, and size of community. One of the best-known estimates is that compiled by the Heller Committee for Research in Social Economics at the University of California. The Heller budget is designed to meet accepted standards of health and decency. It provides adequate food at low cost, a five-room house or apartment, in a working class neighborhood, a radio, a second-hand automobile, and a small life insurance policy. It cost \$2,184 in March, 1940, for a family of five persons in San Francisco. Recently the Heller Committee estimated that a minimum health and decency budget for a family of four would require an annual income of \$2,756. Thus a worker would have to earn \$53 a week to meet this budget. At today's prices, the Heller budget for a family of five would cost in the neighborhood of \$3,000 a year.

A little more than two years ago, a special Senate subcommittee on war-time health and education defined as substandard a family income of less than \$52 a week, or \$2,600 a year. This agrees rather closely with the standards of the Heller budgets. It is safe to say that at the present cost of living, a worker would have to earn an annual wage of between \$2,600 and \$3,000 to provide himself and his family with a decent livelihood.

Majority of Workers Substandard

How many of our American workers are earning the family wage? According to the Bureau of Labor Statistics of the United States Department of Labor, family incomes reached their highest level in our history in 1944. The Bureau's re-

port, released in December, 1945, showed that half of all families and single persons in 1944 had incomes, after paying taxes, of \$2,700 or more. About 42 per cent had incomes above \$3,000. The report pointed out that to get family incomes as high as \$2,500 to \$3,000, at least two members worked in 28 per cent of the families.

An annual income of \$2,700 just about sufficed to meet the Heller budget for a minimum health and efficiency level of living in 1944. According to the BLS figures, half of our families had incomes below this amount. One-fifth of city families and single persons, the Bureau stated, had incomes below \$1,500, after taxes. Thus despite war-time job opportunities and earnings, a considerable number of American families in 1944 had incomes that hardly sufficed for a subsistence level of living.

With the end of the war American industry generally has returned to the 40-hour week. According to official estimates this has meant a cut of almost one-fourth in the take-home pay of workers. Since the beginning of this year most workers in the unionized industries have succeeded in winning an increase in wages. But in few instances, if any, has the increase fully compensated for the decrease in take-home pay since V-J Day. The cost of living has increased somewhat since the end of the war and will likely go higher. It is safe to say that considerably fewer families today are able to afford a minimum health and efficiency budget than was the case during the war.

Several studies of family income distribution were made in the pre-war years. The best known study was made by the Brookings Institution for 1929. It was a year of extraordinary prosperity in spite of the stock market crash with which it closed. But for a majority of American families it was a year of poverty. Almost 60 per cent of them had incomes under \$2,000, the income needed at 1929 prices to meet minimum standards of health and efficiency. The National Resources Board, in their study of income distribution for 1935-36,

found a little over 80 per cent of American families with incomes *under* \$2,000.

All reliable studies of income distribution in this country show that a very large number of workers, often a majority, do not receive the family living wage. The fact is that we have widespread poverty in a land of plenty. How may we explain the fact? Can we salve our national conscience by saying that the family living wage for all adult workingmen is something that we can hope for but never quite achieve? We cannot. The fact is indisputable that the productive capacity of American industry can produce all the goods and services needed to give a good living to all and each. We live in an age of abundance, not of scarcity. In 1929, our national income was slightly more than 81 billion dollars, the largest produced in the pre-war years. According to the Brookings Institution, we could have produced 15 billion dollars more. The reason why we did not was that our productive plant was operated at 19 per cent below capacity. Had the income represented by this unused capacity been produced, and had it been distributed among the 60 per cent of our families under \$2,000, it would have sufficed to bring their incomes up to the \$2,000 level. It would have involved no reduction in the incomes of the families above the \$2,000 level.

Not a Production Problem

The problem of the living family wage is *not* one of production. Our national income in 1945 was double that of 1929. The war period particularly witnessed a phenomenal rise in the productivity of men and machines. It is estimated that today we could equal the highest pre-war output with 19 million fewer workers. During the war about half of our production was for war purposes. Most of the plants devoted to war goods production can be converted to civilian goods production. Reconversion has been going on so rapidly that the national income this year is expected to run between 130 and 140 billion dollars, some 20 to 30 billion dollars less than that of 1945. If we give the green light to our productive possibili-

ties by employing fully our resources, manpower, and machines, we can double the production of the fabulous year of 1929. We are physically equipped to give every family in the country what we know in the United States as a middle-class standard of living.

A Problem of Distribution

Obviously, the problem of the family living wage is not in the field of production. It is a problem of distribution. We produce enough, but the national income is not shared by all families in such a way that each has sufficient for a decent livelihood. A glance at studies of income distribution makes this readily apparent. The Brookings Institution study for 1929 shows that the 60 per cent of American families with incomes under \$2,000, received less than 30 per cent of the total income, while the top 40 per cent of the families received over 70 per cent. In fact, *one-tenth of one per cent of the families at the top received as much of the total income as the bottom 42 per cent.* Compare this with what the OPA found in its study of income distribution in 1942. In that year, spending units (families and single individuals living alone) with incomes of less than \$1,500 comprised about 41 per cent of the total number, but received only 14 per cent of the aggregate national income. Their share was only a little less than that received by the top 2 per cent of the families. The latter, 1.9 per cent of the total spending units, received 15.8 per cent of the total income.

Pope Pius XI could well have had this country in mind when he wrote the following: "Yet while it is true that the non-owning status is to be carefully distinguished from pauperism, nevertheless the immense multitude of the non-owning workers on the one hand, and the enormous riches of certain very wealthy men on the other establish an unanswerable argument that the riches so abundantly produced in our age of industrialism, as it is called, have not been rightly distributed and equitably been made available to the various classes of men" (*On Reconstructing the Social Order*, Par. 60).

In the paragraph following the one just quoted the Pope continues: "Therefore, we must strive with all our strength and effort that the abundant fruits of production will accumulate in the hands of the wealthy at least in the future only on the basis of fair sharing, and be distributed in ample sufficiency among the workers." The Pope devotes a good part of his encyclical to a discussion of the reforms that are necessary to correct maldistribution of income. But first he diagnoses the malady in the distributive side of modern economic life. He lays bare the root causes of the present pattern of distribution.

Cause of Maldistribution

Pope Pius XI finds the basic cause of bad distribution in the "guiding principle," as he terms it, of modern economic life. It is free competition. According to this principle, individuals should be allowed to compete freely with one another with a minimum of outside interference. Let employers compete freely for markets, workers for jobs and wages, and consumers for goods. It is assumed in this philosophy of economic individualism that no one can take undue advantage of others because all are more or less of equal economic strength. If one employer set too high a price for his goods, his competitors would undersell him. If a worker demanded too high a wage, other workers would be found willing to take less. Thus free competition is supposed to act as a sort of automatic regulating device in keeping production, employment, prices, wages, and profits at their natural levels.

The Pope does not condemn free competition altogether. He admits that it "is justified and certainly useful, provided it be kept within certain limits." But, he adds: "It clearly cannot direct economic life—a truth which the outcome of the practical application of the tenets of this individualistic spirit has more than sufficiently demonstrated" (*On Reconstructing the Social Order*, Par. 88). There is a fatal flaw in the principle of free competition which explains why it has failed to regulate economic life in accord with the rules of justice.

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Individual employers and workers are not of equal economic strength. If they were, the principle might work fairly in keeping wages, prices, and profits in proper balance. But the facts of economic life are that individuals do not compete freely on equal terms. One of the practical applications of free competition has been what the Pope calls "economic dictatorship." Since the turn of the century, our basic industries have become dominated by huge, quasi-monopolistic corporate enterprises. They have all but supplanted the small competitive employers of former times.

The Pope describes recent economic developments in these words: "In the first place, it is obvious that in our times not only is wealth concentrated but immense power and despotic economic dictatorship is consolidated in the hands of a few, who often are not the owners but only trustees and managing directors of invested funds which they administer to their own arbitrary will and pleasure." "This concentration," he continues, "of power and might, the characteristic marks as it were of contemporary economic life, is the fruit which the unlimited freedom of struggle among competitors has of its own nature produced. Such freedom lets survive only the strongest, which is often equivalent to saying those who fight the most violently, those who give least heed to their conscience" (*On Reconstructing the Social Order*, Par. 105, 107).

How Workers Fare Under Competition

The effects of free competition upon the wage-earning worker have been particularly disastrous. In the days of the smaller, more competitive type of enterprise, the individual worker could often bargain with the employer on more or less equal terms. He had some chance of getting a just wage, particularly if the demand for labor exceeded the supply. But the individual worker is almost totally powerless to bargain on any terms at all when seeking a job in one of the basic industries. Only through collective bargaining have workers some chance of getting justice in the wage contract. Hence the compelling reason why workers organize and join a union.

Free competition for jobs and wages leaves them practically powerless and defenseless.

In 1945, about 30 per cent of all workers eligible to join were members of unions. Some industries were more strongly unionized than others. Approximately 65 per cent of all production wage earners in manufacturing industries were employed under the terms of union agreements. About 33 per cent of all non-manufacturing workers were employed under the terms of union agreements. Nearly 25 per cent of the employees in service occupations and slightly less than 20 per cent of the clerical and professional employees were under union agreements. About 13 per cent of the clerical and professional employees in manufacturing, financial, and business service establishments, and in wholesale and retail trade, were under agreement.

The effectiveness of unions in getting a fairer deal in wages for their members may be shown by comparing wages in strongly unionized industries with wages in industries that are poorly unionized or not at all. In September, 1945, average weekly earnings in the automobile and basic steel industries were \$44.81 and \$45.60, respectively. These two industries are over 90 per cent unionized. On the other hand, in the cotton textile industry, which is from 20 to 40 per cent unionized, average weekly earnings were \$31. Our data, taken from the *Monthly Labor Review* (December, 1945), do not tell us how many workers were above and how many below these average earnings per week. All government surveys of wages point clearly to the fact that the greatest number of underpaid workers are unorganized. Thus one survey reveals that white-collar wages increased from \$24 to \$29 a week between 1940 and 1943, while manufacturing wages in "representative" establishments increased on the average from \$26 to \$45 a week.

Unionism a Partial Solution

The writer does not contend that the union is the sole solution to the problem of wage injustice. Even if all workers

were organized it would not mean that they would share as equitably as they should in the national income. Collective bargaining has undoubtedly improved the condition of many American workers in the matter of wages. But its effectiveness is limited. Very often the employer can offset a wage increase by raising the price of his product. The extent to which the big corporation is able to control price competition is not fully realized. In the basic industries at least, a single corporation may be so dominant that it can administer its prices at will. Rather than undersell their big competitor, the smaller concerns follow suit. It is safer to seek the shade of a price umbrella than to start a price war.

With all their limitations unions are a good and necessary thing. As long as they live up to their obligations to their members and to the general public, the union is entirely in accord with Catholic teaching. In fact, the union forms an integral part of the Pope's plan for the reconstruction of the social order. We shall see presently that under the papal plan unions are given broader and more responsible functions in regulating economic life.

According to the Pope's plan, economic life must come under the moral law. Its guiding principles are none other than the moral precepts that should govern all human activity. Justice and charity must rule in the factory and market place as well as in the home and community life. To each must be given his due; the strong shall help the weak. A beautiful idea, some one might say. All will agree that free competition and economic dictatorship must be controlled and curbed if there is to be justice in wages, prices, and economic matters generally. But how is justice in the concrete to be applied to economic life? The Pope's answer may be put in one word: Organization.

Organized Social Justice

The Pope's plan has been well described as "organized social justice." A framework must be built within which all engaged in economic activity can readily live up to the moral

law. All workers, or nearly all, must be organized in unions in their respective industries. The owners and managers of industry and business must also be organized in corresponding associations. But employers and workers are not to be organized merely to pit strength against strength in a tug of war to see which can grab the bigger piece of pie. The Pope has in mind a third type of organization to be made up of the freely chosen representatives of the other two groups. This third and higher group might well be called an industry council. In some English translations it is called a vocational or occupational group. But whatever it may be called, the more inclusive group will be authorized by law to draw up and enforce a code of rules for each industry, business, and profession. Its authority over wages, prices, profits, and the like will be final, subject only to approval by an appropriate governmental agency set up to protect the interests of the general public.

The exact form of these various organizations will depend upon conditions in a particular country. The papal plan allows considerable latitude in the matter. The essence of his idea is that each organized industry, business, and profession, representing all who are engaged in it, is to govern itself according to the moral law. Most emphatically it is *not* a Fascist set-up, as some critics have described it. The government may and should encourage the organizing, but not itself do it. Still less, political authority is not to draw up the codes nor directly enforce them. Its task, according to the Pope, is to act in a supervisory capacity to guard the interests of the general public. Government would have to intervene only if an organized industry set its wages, prices, and the like out of line with those of other industries, or acted contrary to the general welfare. The Pope's plan also calls for inter-organization of all industries. This latter might take the form of a supreme national economic council made up of representatives of the government and of the unions and associations within the various organized industries. This council might well be empowered to do the overall planning needed to keep the nation's economy on an even keel.

Pope's Plan Democratic

Such in outline is the plan of Pope Pius XI to bring about the economic reforms so sorely needed in this and other highly industrialized nations of the world. It includes other proposals designed to bring about a wider distribution of all forms of property. The Pope is by no means satisfied with the present non-owning status of the average worker. The Pope does not call for the abolition of the wage system, but he would have it considerably modified. He recognizes that the condition of the non-owning wage-earner is always precarious. For greater security the worker should be made sharer in some way in the ownership, or management, or in the profits.

The family living wage, as the writer has tried to show, is hardly possible under the existing economic regime. American industry can pay the family living wage. But it can, only if we adopt the necessary reforms. The Pope's plan is one way of bringing them about. It does no violence to our ideas of democracy. It would allow workers as well as employers to share in the responsibility of making their ownership and work live up to the rules of morality. What can be more democratic?

Catholic Biography and Character Formation

By BROTHER WILLIAM, C.S.C., Ph.D.

DuJarie Hall, Notre Dame, Ind.

As part of the present interest shown to religion in education, there has been a revival of attention to character education. Not so long ago the National Opinion Research Center of Denver University conducted a survey among civilian adults on this question: "What do you think is the most important thing for children to get from their education in school?" Character education tied with "academic subjects" for first place, each receiving 34 per cent of the responses. The more schooling those answering had, the more emphasis they placed on character education.¹ The interest of people in this topic has even influenced Congress, and a few years back a bill was presented to provide a federal appropriation to assist states to meet salaries for teachers of subjects related to character training and to aid those preparing to be teachers of such subjects.²

As teachers in Catholic high schools we do not have to be convinced of the importance of the formation or development of solid Christian character in the boys and girls with whom or among whom it is our good fortune and privilege to work. We know that character—which we may think of as constancy of purpose in moral principles, or with Father Hull, as life dominated by principles³—is one of the most important outcomes of our work with the young.

Just as pupils must educate themselves or sanctify themselves, so too they must acquire by their own efforts what we think of as character. But although character development is basically a personal process, it is evident that a young person

¹ Harold A. Anderson, "Educational News and Editorial Comment," *School Review*, LII, (October, 1944), 456.

² *Ibid.*, p. 456.

³ Ernest R. Hull, S.J., *The Formation of Character*, p. 18. St. Louis: B. Herder Book Co., 1921.

must receive suggestions, direction, and example from sources outside himself. Example is, without doubt, one of the most potent forces in aiding youth to secure inner strength. Leen says:

But it does not suffice to love the truth; it remains a fact of experience that it is only too possible to know the truth and yet not do the truth. The man or the institute that undertakes to educate has not fulfilled its duty when the work of sound and faultless instruction has been acquitted. The educator has an obligation to mould the character of his disciples by his personal relations with them. It is not by lecturing that he does this; *it is by being, or at any rate, striving to be, what he should desire his pupils to become.*⁴

But aside from example on the part of parents, teachers, and companions, one of the most effective and available sources of inspiration to our students is the reading of biographies and especially—since we are interested in solid religious character—the biographies of Our Lord and His servants. The best way to attain the Christian Ideal, the ideal of the Catholic school, is to study the words and actions of our Divine Model, Christ. That the reading of Catholic biographies or the examination of the lives of God's servants who spent their time on earth in closely following in His footsteps and performing their actions for His glory, is important in the formation of ideals and in acquiring Christian character is attested to by all directors of the spiritual life.

Secular writers, too, agree on the value of biography in the formation of character. John W. Carr, former president of the Character Development League, wrote in his Introduction to *Character Lessons in American Biography*:

The great question is how are ideals of right living to be impressed on the child? It is believed that the best means is through intimate acquaintance with those who have lived beautiful lives, and who have achieved the highest ethical ideals. Character in its primary principle and groundwork is self-control and self-giving, and the only practical method

⁴ Edward Leen, C.S.Sp., *What is Education?* pp. 40-41. New York: Sheed and Ward, 1944.

of enforcing this upon the habit of children is to keep before them examples of self-control and self-sacrifice. . . . One of the best text-books for character teaching is biography—which is example; and the importance and value of biography are acknowledged by all educators.⁵

What are the states of development in the control of conduct by a principle or an ideal which has origin in specific example or ideas? Dom Thomas Verner Moore in his Introduction to Kircher's *Character Education Through Books*, an excellent study in what Father Moore calls "bibliotherapy," gives these steps:

1. The principle is perceived and admired.
2. It remains dormant in the mind for an indefinite period and has apparently nothing to do with conduct.
3. An occasion arises in which the subject sees a relation between the occasion and the principle, and with more or less effort on his part the principle determines conduct.
4. A period of development in which the principle more and more consistently determines conduct until the correct response to the situation follows as if by reflex action.⁶

Father Moore goes on to say:

It appears that one can introduce ideals and principles into the mind of children much more easily by bibliotherapy than by verbal instruction. The child discovers the ideals and principles for himself. The emotional interest of the story gives them a warmth, a coloring, and a beauty that awaken admiration and a desire to imitate. The patient identifies himself with the hero and takes into himself for a time at least the ideals and aspirations of the hero. Conversation with the therapist enables the child to make those ideals permanent acquisitions. In the course of the interviews ideals that are at first barren become guides to right conduct.⁷

Many teachers, no doubt, have used similar methods of

⁵ John W. Carr, *Character Lessons in American Biography*, p. 1. New York: Character Development League, 1909.

⁶ Clara J. Kircher, *Character Formation Through Books: A Bibliography*, p. 7. Washington, D. C.: Catholic University of America, 1944.

⁷ *Ibid.*, pp. 10-11.

inculcating moral principles or of encouraging youth to acquire praiseworthy character traits. However, they probably did not definitely plan a program of reading for this or that boy or girl so that all might see those very traits in which they were personally lacking. Teachers simply wished to give youngsters, still hero worshippers and idealists, the opportunity of coming in contact with heroic and ordinary virtues.

Some years ago the writer carried out a reading program in biography for senior religion students. Based on such experience, the following procedure might be used by the teacher of religion in initiating supplementary reading.

As an approach, the teacher can, by question and explanation, bring members of the class to realize that almost every person who has done good in the world first had an ideal in mind and had the energy and determination to achieve it. Once he achieved the ideal, it became, so to speak, part of his character, thereby becoming a principle of action and conduct. As part of the approach, the teacher should introduce desirable character traits from well-known men in history. Members of the class will probably mention Lincoln's honesty, Lee's devotion to duty, Grant's determination. Some of them might mention that one of the distinguishing traits of St. Paul was service to God and to man; of St. Ignatius Loyola, zeal for the honor and glory of God; of St. Francis Assisi, detachment; of St. Vincent de Paul, service and charity for the unfortunate.

To give the class an idea how to acquire ideals and form their own character, consideration might be given to Franklin's method of acquiring virtues. Teachers are familiar with the account of how Franklin, seeing the need of virtue for a successful life, set out systematically to acquire thirteen specific ideals which he considered helpful or essential. In acquiring these virtues, he followed the method familiar to us in Particular Examen, even keeping a record day-by-day of failure in practicing each virtue.

A next step might be to point out that books of adventure,

novels, etc., are usually written about or around some person with desirable character habits. In fact, many books are liked because some character in them appeals to us. It might be pointed out that biographies are stories too, and true stories since the characters described in them are not creations of the author. Lives of the saints are biographies of heroes and heroines who achieved by heroic effort many of the traits we admire: courage, service of others, unselfishness, sincerity, determination, self-control, detachment, zeal for God's glory, etc. It should be pointed out that the high perfection of such lives should not dissuade us from using them at least as ideals. Attention should be called to those lives which involved adventure.

Following this, the teacher might mention that he read a great many biographies and selected some that he thought might be of interest to the class. He should have the books in the classroom library, and showing them to the class, describe in a few sentences some of the interesting episodes in each person's life.

After some such procedure, a few students will without urging select a book, especially if the volumes are not too bulky. Sooner or later others, with a little encouragement or urging, will accept a book.

A few other points of procedure might be kept in mind.

Choose about a dozen books that students, in your opinion, might like, not ones that you like. High school pupils often have antipathy for idealized biography. Neither do they care for image-breaking research biographies that are popular with many grown-ups.

Include in the list a few appealing biographies of outstanding laymen. In the list the writer used were Hamilton's *Life of Robert E. Lee* and Nicolay's *Boys' Life of Abraham Lincoln*. The reasons for including these were: Lincoln and Lee are such noble and outstanding characters in American history; their spirit of prayer and confidence in God make them almost Catholic in spirit; and their lives can be made an approach to Catholic biography for those boys who may

not be in the habit of reading or who may be fearful at the outset of attacking a biography of a saint.

Do not offer or recommend biographies which you have not read. They may be expositions of the psychology of character rather than narrative.

Allow the student to choose a biography not included among those in the classroom library.

It is best not to make the reading obligatory or to offer credit for the work, at least not directly. However, on a weekly quiz day, those who have read books may be given the option of writing a hundred words or so on their reactions instead of taking the quiz. They must, of course, be given full credit for the weekly exam.

Students might be asked to give their opinions about the books they read with these two points in mind: Do you think the book has any value for the present-day American boy? Did the book have any effect on you?

Some of the results of the reading program referred to above are of interest. During the three years that it was carried out, thirty-three boys read one book, seventeen read two, thirteen read three, ten read four, three read five, and one read six. Only one boy read none.

A total of 167 reports were turned in and in 156 of these one or more ideal or virtue was mentioned; in twenty-six, change of point of view regarding virtue or ideals was expressed; in thirty-three, the writers thought the character would be a good model for the present-day American boy; in thirty-one, admiration for the virtues or ideals exemplified was mentioned; in forty-six, the writers desired the ideal as part of their character; and in thirty-two, the writers asserted that reading the biography influenced them in the performance of virtuous acts.

The number of mentions of various ideals or traits were: perseverance, twenty-seven; courage, nineteen; trust in God, thirteen, honesty, eleven; humility, nine; thought for others, nine; devotion to duty, six; strength of will, six; patience, six; gentleness, five.

Some of the reactions were:

After I read of all the miracles performed by St. Anthony with the help of God, I began to see the importance of prayer, and what we could expect from God if we but show our appreciation for what He has done for us. . . . I have been a Catholic all my life, but I never have fully appreciated this gift of the true Faith I possess. I feel as if I had received a gift from a friend and never thanked him for it and I am determined to try to show my appreciation to God for such a gift in the future.

(Of St. Joan of Arc) Her faith in God is something that everyone should desire to have. Her bravery and perseverance are two other characteristics that any American boy should attempt to get.

(Of St. Gabriel, Passionist) I would like to have his perseverance as one of my characteristics because it would help me to avoid sin and to be blessed with the grace of God which, I firmly believe, brings one success.

William Stanton had many good qualities I wish I had and I am going to try to get them. One of his best qualities was to take things as they come and make the best of them. . . . He was always thinking of others, trying to make them happy.

(Of the Cure of Ars) This book has influenced me in one way. It caused me to trust more in God. . . . The story made me feel like giving up the pleasure and turmoil of worldly things and becoming one of Christ's disciples.

(Of St. Gerard Majella) It seems to me that the greatest benefit derived from reading the book is in the new confidence which I have in my prayers.

(Of St. Isaac Jogues) The book taught me to think of others as well as of myself.

(Of St. Paul) I was strongly impressed by the description of St. Paul's Jewish father. As for copying after St. Paul, I haven't thought about him at all since reading about his virtues, but I can truthfully say that St. Paul's conduct towards his father influenced my conduct towards my father.

(Of St. Stanislaus Kostka) It did me some good as I

tried a little to be persevering, but Stanislaus and I are two different persons.

Many interesting biographies of saints, some of them written for youth, have appeared within recent years, and teachers of religion are doubtless using them as supplementary reading in their classes. Such teachers are encouraging in their students admiration for ideals and practice of virtue exemplified in the biographies and are thereby aiding their students indirectly in the formation of good character.

An Academic Nemesis

"For the most part, totalitarianism in our country is still in the academic stage, that of classrooms and textbooks. This is the stage of preparation, wherein currents of thought are started. And here we note regretfully, a considerable advance has been made. The truth is that the major premise of totalitarianism is now being widely taught to the youth of our country. . . .

"Let there be no mistake, however, about the attractiveness of this doctrine (of totalitarianism). It is attractive, as a matter of course, to those who deny the existence of God. It is attractive, likewise, to those who look for novelty, and who identify progress with repudiation of the past. It is attractive, also, to the liberals among us; strangely so, because when carried to its ultimate limit it destroys all individual liberty, the very thing the liberals profess to demand. Being attractive, it is dangerous; unless checked, it will eventually lead the American people into the very type of tyranny which now, by blood and tears, we are attempting to destroy" (from the Sermon of Bishop Hunt at the Red Mass, Washington, D. C., February 4, 1945).

Book Reviews

The Trinity and the Unicity of the Intellect. By St. Thomas Aquinas. Translated by Sister Rose Emmanuella Brennan, S.H.N. (St. Louis, B. Herder Book Company, 1946; 289 pages with Appendix and Index; price \$3.00).

Recent years have found greater numbers of students desirous of delving into the theological and philosophical treatises of the earlier writers, most especially into those of the Scholastics. St. Thomas Aquinas predominates over the group as the master whom most modern scholars would view at first hand. A great barrier has blocked the way to him for very many—that thrown up by their lack of facility with the Latin of the originals. Today, with greater ease, they can satisfy their desire. Translators have slowly been removing the hindrance by presenting these works of the past in our own English.

Two opuscula of the medieval Doctor, Thomas Aquinas, have very recently been rendered in English translation by Sister Rose E. Brennan, S.H.N. Together the opuscula combine to make a worthy one-volume addition to our theology and philosophy shelf. The first work that the author presents is "The Commentary of Saint Thomas on Boetius' *De Trinitate*." The most sublime mystery of the Trinity was the subject of Boetius'

study in the year 524. St. Thomas considered it of so great merit that in his own time he saw fit to provide a commentary which expanded and clarified the earlier work.

The second part of the new volume translates a much shorter treatise, "On the Unicity of the Intellect." The great Scholastic in this gave his very pointed refutation of the errors of the Averroists. With a clarity and acuteness even surpassing that in other works, our Saint defends the doctrines of faith and the conclusions of sound reasoning flouted by the teaching on the unicity of the intellect.

The two opuscula should be well received by modern theology students. The translator shows the fruit of much labor in this recent presentation. Her own prefaces provide a very enlightening background for the two studies. She provides incentive for the modern interest in pointing to the particular fields of theology and philosophy covered by the great Aquinas. Much light will be shed upon the larger works of the Saint through intelligent reading of these and the other opuscula. One might say a fuller understanding is provided for shorter treatments given in other volumes, especially in the *Summas*.

Sister Rose E. Brennan affords us a praiseworthy addition for our Thomistic library in this recent

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translation, *The Trinity and the Unicity of the Intellect*.

(REV.) FERRIS J. GUAY.

A Priest Must Preach. By Rev. Thomas Regis Murphy (The Bruce Publishing Co., Milwaukee, 1945; pages 281 with Index; price \$3.00).

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problem how to preach effectively against the clock.

Father Murphy's letters to a mythical fellow priest, Father Jim, are perhaps the most valuable portion of his book. The reviewer did not find them unpleasantly patronizing in tone. It was a happy idea of the author to base his ascetical advice upon the encyclical on the priesthood of Pope Pius XI. The theme of the letters is that to be a good preacher one must be a good priest.

A Priest Must Preach deserves wide circulation particularly among our city clergy. The young Levite especially will find this volume helpful. Older priests, too, will find it an aid to more effective preaching. There should be no need to warn the priest reader that this volume like all sermon books has its limitations. It will not dispense from hard work and effort in the weekly duty of preparing a sermon. If there is a royal road to successful preaching, it is not paved with sermon books. The best of them can do no more than lighten somewhat the difficult task of preaching the Word of God.

(REV.) CARL P. HENSLEY.

Our Review Table

Judicial Exceptions. A Canonical Commentary with Historical Synopsis and Historical Notes, by Paul R. Coyle, A.B., J.C.L. A dissertation submitted to the Faculty of the School of Canon Law of the Catholic University

of America in Partial Fulfillment of the Requirements for the Degree of Doctor of Canon Law. This dissertation confines itself to the exceptions specifically indicated by name in the Code of Canon Law. The Catholic University of America Canon Law Studies, No. 193 (The Catholic University of America Press, Washington, D. C.; 1944; pages 118, with Bibliography and Index).

The Music Hour Series. By McConathy, Miessner, Birge, and Bray.

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- (k) Elementary Teacher's Book (1929, 1934, 1937).
- (l) Intermediate Teacher's Book (1931, 1938).
- (m) Teacher's Guide for the Fifth Book (1931, 1938).

New Music Horizons Series. By McConathy, Morgan, Mursell, Bartholomew, Bray, Meissner,

and Birge. Books I, II, and III (1944), Book IV (1945).

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Children of the U. S. A. Series. Compiled by Marion Belden Cook. This series is comprised of three volumes: *Stories from the East and North* (1945), *Stories from the South* (1946), and *Stories from the West* (1946). The design of the series is to tell how boys and girls live and work and play in each of the states and principal territories of the United States of America. This series will find a place in the elementary school library and can be used for supplementary reading in the intermediate grades (Silver Burdett Company, New York).

Dove Flights, a collection of poems written by the Benedictine Sisters of Mount St. Scholastica, Atchison, Kansas (A Grail Publication, St. Meinrad, Indiana, 1945; pages 87, with Index; price 25¢ (paper binding), \$1.00 (cloth binding)).

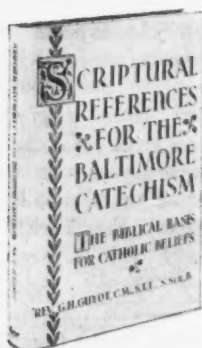
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- (c) John, xx. 21: Christ sends the Apostles as He had been sent by His Father. But He was sent with full power; so also the Apostles.

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